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Conference recommends life in the Spirit

Bert Witvoet

TORONTO, Ont. — Seven theologians, some with international credentials, delivered themselves of their findings on the person and the work of the Holy Spirit in the church and world today. Seven more theologians delivered themselves of their responses. The place of the deliverance was the Institute for Christian Studies; the occasion, a conference designed for theologians, pastors and students and held from July 16-19.

Fifty people registered for the full conference with several more attending only one or two sessions. For most it was an exciting experience of learning and discussion in tune with the character of the work of the Spirit: it was a dynamic experience!

Richard Mouw, Professor of Philosophy at Calvin College, Grand Rapids, Michigan, led off with his speech entitled "Life in the Spirit in an Unjust World." He pointed out that Christians tend to play favourites with persons of the Trinity. Some emphasize the work of the Father (Calvinists tend to do this); others stress the work of the Son; again others think that the Holy Spirit ought to be the centre of their Christian experience.

Speakers and respondents enjoy lunch at a sidewalk restaurant near the Institute. From l. to r.: Professors David Holwerda (Calvin Seminary), Richard Mouw (Calvin College), Clark Pinnock (McMaster Divinity College), and James Dunn (University of Durham).

Mouw stressed that the work of each person of the Trinity should be fully acknowledged and experienced, and that the work of the Holy Spirit is as broad and comprehensive as the cosmic scope of the work of the other two persons. He quoted Abraham Kuyper as having said, "The Holy Spirit leads all creation to its destiny, the final purpose of which is the glory of God."

Jesus: the second Adam

Professor James Dunn of the University of Durham, England presented two carefully thought out lectures: "Jesus and the Spirit," and "The Spirit and the Body of Christ." He proposed what his respondent called a Christology from below.

The pre-resurrection Jesus, said Professor Dunn, was seen by the evangelists as prophet endowed by the Holy Spirit. He did not perform his miracles as God but as son of man. The exalted Jesus was seen as the Lord of the Spirit. This Spirit became known as the Spirit of Jesus.

The implications of this theology is that Jesus becomes truly our brother, and that he leads us by His Spirit into becoming fully human. It does not deny that Jesus is the Son of God from eternity, but explains that Jesus' ministry on earth and his present ministry in heaven must be seen in the perspective of the second Adam.

A corporate experience

In his second lecture Dunn explained that the experience of the Spirit in the early Church was "not something merely personal, the individual in his or her aloneness. It was a society creating experience, a body of Christ creating experience."

In the same way, said Dunn, are the gifts of the Spirit a corporate affair. The experience of the Spirit is a shared experience.

Important too, according to Dunn, is the understanding that the model for our present experience of Christ is not the glorified, but the suffering, crucified Christ. "The way of Christ in suffering and death is the only way for believers to follow Christ to glory."

His most radical statement perhaps came at the end when he wondered if the church had not lost a "short-term perspective" since Christ was taking so long in coming back. He argued for the need of a church to be more "one-generational." By "one-generational" he means "a church which sees its primary role as listening to the voice of the Spirit .. where traditions from the past and responsibility for the future are taken into account but only at a secondary level. Is such freedom possible?" he asked.

Continued on page 17 ...

Calvinist Contact

Second Class Mail
Printed in Canada
Postage paid at St. Catharines, Ont.
and Lewiston, N.Y. — see page 2

39th year of publication

August 3, 1984
No. 1939

Reagan urged, "Go see" African famine

WASHINGTON, D.C. (EP) — Delegates to the recent Bread for the World leadership conference urged President Reagan to "go stand among the starving masses in Africa" and to see the misery claiming the lives of millions in 24 drought-stricken nations.

These anti-hunger leaders also called on Congress and the Reagan administration to restore domestic nutrition programs, to halt the further increases in military aid to developing countries, to provide funds for health care measures that could save 500,000 children's lives worldwide in 1985, and to rush emergency food and non-food aid to Africa.

"Just as President Reagan recently stood on the shores of Normandy, pledging to support European security, he and a bipartisan delegation of congressional and church leaders must go stand among the starving masses in Africa and pledge increased comprehensive aid to millions facing the war of famine," one resolution stated.

The U.S. estimates that three to four million people could die in 1984 if more emergency food and other aid is not provided for 24 African countries.

According to U.N. estimates 100 to 150 million Africans will be affected by drought in 1984 alone, much more than the highly publicized famine in the early 1970s. Yet the U.S. response to the famine has been slow.

Bread for the World also called on the Reagan administration and Congress to help fight hunger by:

— allocating $50 million for the Child Survival Fund for low-cost health measures such as oral rehydration therapy, immunizations, the promotion of breast feeding and the use of growth charts to save the lives of half a million children worldwide by 1985.

— halting further increases in military aid to developing countries and instead increase the now poorly funded, but effective long-term development aid programs such as the International Fund for Agricultural Development and the U.S. Agency for International Development's health programs, and

— restoring at least $2 billion of the $8 billion cuts made in the domestic nutrition programs in the past three years.

Thinkbit

The purpose of preaching is to disturb the comfortable and to comfort the disturbed.

Chad Walsh in Campus Gods on Trial

How do we vote on September 4?

A number of articles in this issue are meant to help the reader come to terms with his or her political duty in the following month. There is first of all an editorial followed by a short comment from Ben Vandezande ... p. 2. Then there is Bernard Zylstra's "Cross examination" of the issues ... p.4. In addition we have reprinted part of the guidelines for political action adopted by the Council of Christian Reformed Churches in Canada ... p.5.

Citizens for Public Justice is furiously working on preparing a political bulletin which they hope to insert in the August 24 issue of *Calvinist Contact*.

Make this election a matter of prayer and preparation. Don't just vote: help change the political scene.

There will be no Calvinist Contact published August 10 and 17.

Calvinist Contact

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Canada mail: Second class mail registration No. 0-0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.
U.S. mail: Calvinist Contact (USPS 518-090), published weekly except for July 13, 27, August 10, 17 and December 28, by K. Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, NY 14092.
Head office: 99 Niagara St., St. Catharines, ON L2R 4L3. Phone: (416) 682-8311. Office hours 8:15 - 4:15 p.m.
Canadian Calvinist founded 1945
Contact founded 1949
Calvinist Contact since 1951

Advertising
Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thurs. 8:30 a.m. for the next week's issue. See classified page for rates.
The publication of comments, opinions, or advertising does not imply agreement or endorsement by either Calvinist Contact or K. Knight Publishing Limited.
Subscriptions:
$22.50 for 47 issues, $42.50 for 94 issues. Airmail $75.00 for 47 issues.

Editorial

Editorial Advisory Board: Stan de Jong, Anne Hutten, Jacob Kuntz, Nicholas B. Knoppers, Nick Loenen, Ineke Parlevliet, James R. Dickey, William Van Huizen, Ellen B. Zwart

If I had a hammer

The Canadian electorate is in for a good deal of manipulation by the three federal parties and their candidates. Consider the following aspects of this election.

Each party is allowed to spend 30 cents a voter for every riding in which it enters a candidate according to a 1980 ruling. This ruling has been amended to allow for an increase of roughly 30%. What this means is that each party will spend from 4 to 6 million dollars on its national campaign. In addition, each candidate may spend a dollar for each of the first 15 thousand voters in their riding, 50 cents for each of the next 10 thousand, and 25 cents for each remaining voter.

Consider the fact that much of the election interest will focus on two personalities: Turner and Mulroney. Ed Broadbent calls them the Bobbsey twins, with some justification. Both are business oriented, the difference being that Mulroney is the kind of guy you would like as your neighbour and Turner the kind of person you would want as your pilot if the weather got rough. At least, this is how the popular media portrays them.

It's no secret that much of the national campaign money will go toward selling these two men by means of carefully designed public images.

Add to this the fact that few of the parties dare to stand on clearly expounded principles, but instead prefer to talk around issues people are concerned about (unemployment, inflation, deficit spending and high interest rates).

The upshot of it all is that the electorate will be subjected to a lot of superficial electioneering. Responsible Christians too will feel themselves at a great disadvantage. They are asked to choose between options that have been forged on the anvil of secularism. That takes a lot of excitement out of the act of dropping a ballot in the box come September 4.

Our political responsibility

What can we do to put some meaning into this exercise in "democracy?"

First, we must tell ourselves that, in spite of the image polishing of Turner and Mulroney, their personalities are *not* the issue.

Secondly, promises that will be strewn across the campaign path should be brushed aside quickly as being useless, if not harmful. What Canada needs more than promises is some good medicine. If the proposals that are made do not hurt, beware.

Thirdly, we must remind ourselves that there are other issues besides economic ones. The news media would have us believe that the economy is the greatest issue of the campaign. Is that true? What about the plight of Indians, the unborn, the third world? What about pornography, prison reform, armament, abortion, injustices in labour and education? Christians must remind the politicians that only when a nation lives in righteousness can it expect the blessing of the Lord on its economy.

Fourthly, we have to decide whether we are going to concentrate on the party or on the candidate. Focussing on the candidate allows us to zero in better on specific questions: What is the candidate's philosophy, what are his or her qualifications for the job, and what is his or her stand on certain issues? Focussing on the candidate also helps us not to get sucked in by the vortex of the million dollar personality contest between Turner and Mulroney.

Finally, we would do well to get together with other Christians in our attempt to gain clarity on how to vote. Perhaps such an experience will lead to post-election efforts at shaping a clearer Christian witness in the arena of politics.

God has given us an anvil too. Why not work on it in the smithy of God's kingdom?

BW

Look beyond the froth

The following is an excerpt from Ben Vandezande's column in the July 13 issue of the St. Catharines Standard. It nicely complements our editorial of this week.

There are at least two things that upset me about the way governments perform their task today.

First, is the despicable habit of licking their finger and holding it to the political wind to see what to do next. Politely speaking, we are talking about polling. Honestly speaking, we are talking about pragmatism in its crudest form. The primary question is not "Is it right?" The important question is whether it will go over with the voters.

Second, is the growing cancer of raising government revenues with lotteries. A government which does not have the nerve to raise taxes but instead feeds on people's greed is not capable of being trustworthy. To add insult to injury, ads for lotteries offer training courses for people so they will know how to tell their chauffeur "Home, James!"

The reason I get so exercised about these things is because it shows a government unwilling to operate on principles. Without principle, there is no depth to our political life.

When you walk along a beach this summer and watch the waves breaking on the shore, think about this. We can fool ourselves into thinking that the action on the lake is really the waves when actually it is the currents under the waves, Likewise, in politics, we can focus on the froth and "action" that makes the headlines, but the real issue is what principles guide our political leaders.

Letters

Girls did not win first prize

Hi! Sorry to say, but a correction will have to be made.

On page 14 of the June 22, 1984 edition of *Calvinist Contact*, it stated that Joanne and Irene Agter had made the banner for the All-Ontario Convention for the Young People. The girls did have an honourable mention, but they did not win the first prize for the banner that was shown. The explanation of the banner was correct.

Annette Snip,
Dunnville, Ont.

Native religion is evil

It is not clear whether Rev. Tangelder agrees or does not agree with the "new" United Church approach to Indian Missions (May 18). But I have news for him.

The United Church minister in Kitamaat, Rev. Williams, is still in the village since he himself is a native. But the United Church building is deserted. The windows are broken or are boarded up. Only five people were still attending the services.

The Band Council invited the Pentecostals in and they started preaching the Gospel for the first time. The big new Community Hall is filled to capacity with 450 people attending. There is a new spirit in the village. Young people are turning to the Lord and studying their Bibles. Drinking and other evils is down.

The people are saying that the old ways are evil and have everything to do with Satan-worship. I sooner believe the Natives than the liberal United Church "specialists."

I can furnish Rev. Tangelder with the names and addresses of my own Native relatives who have been involved in the Indian Cult. They are set free now from a terrible bondage.

The United Church is no longer a church if it does not preach the old time religion which is good enough for me. Let us now follow the example of a wayward church.

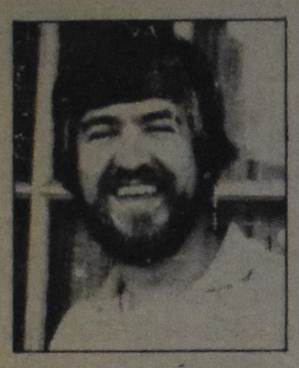
By the way, I am a reformed Christian, not a pentecostal.

Bill Homburg,
Terrace, BC

Tangelder replies

I just tried to objectively report on what is happening in the United Church mission field. I certainly don't agree with the approach. I am quite disturbed about this trend to elevate native religions, which, by the way, is also noticeable in

JUST A MOMENT/HERMAN PRAAMSMA



"There is just one rule for politicians all over the world: don't say in power what you say in opposition; if you do, you only have to carry out what the other fellows have found impossible."
(John Galsworthy, 1867-1942)

It's hot air time again.

Here in Ontario we've experienced some sweltering days recently. When I go upstairs from my basement study, each step upward the air gets hotter and the atmosphere more oppressive. At night it's difficult to fall asleep because of the humidity.

And as proof of the fact that life imitates nature at times, I get another blast of hot air when I turn on my T.V. set or radio or when I read the newspaper. It's election time again. North and south of the border politicians are flexing their vocal muscles, gearing up for the contest that is just getting underway.

It would be so nice if politicians would actually say something when they spoke, but what I've heard so far is mostly fluff and of little substance. There seems to be more concern for steering clear of gaffes and avoiding 'a big mistake' than with positive and clear policy.

Maybe that fits the North American political scene, which is ever pragmatic and always infatuated with the opportunity of wielding power. It was therefore somewhat amusing and interesting to read that American presidential hopeful Walter Mondale has already slit his political throat in record time by promising to *raise taxes* on the very day that his party elected him to carry the Democratic banner. I guess if you're going to make a big mistake, you may as well do it right away and get it over with.

The art of Anglo-Saxon politics is not saying what you passionately believe in, but saying what you passionately believe will get you the highest number of votes. Raising taxes is a no no in that context. You might say that **while in opposition,** but never on the campaign trail, when there is even a glimmer of a hope that you could form the next government.

It is for that reason too that Ed Broadbent will be the most interesting person to listen to once again this time around. He hasn't a ghost of a chance and will therefore speak his mind with greater ease and honesty and force than his two opponents.

If it all sounds a bit cynical to you, you're right. Politics in North America is usually a pretty cynical business. As Viscount Morley remarked some seventy years ago already:

"The proper memory for a politician is one that knows what to remember and what to forget."

And anticipating perhaps today's campaigns of fluff and promise and image building, he further remarked:

"Success depends on three things: who says it, what he says, how he says it; and of these three things, what he says is the least important."

It's going to be a long hot summer.

Herman Praamsma is pastor at the Fellowship Christian Reformed Church in Toronto, Ont.

longer letter

Only Bible study and prayer will help the church

Please, allow me to knit a tail to Syrt Wolters' article "What is the biggest problem in the church today?" (July 6). In this article Mr. Wolters states that "the only way to become conscious of our sins is to read the Scriptures and learn how holy God is. To the extent that we "know" God, to that extent we will know our sins "and then he embroiders further upon this theme.

I would like to go a little deeper than "reading the Scriptures." I like to believe that Bible reading is still part of our meal(s) in our Christian homes, even though our Bible knowledge leaves much to be desired. And with Bible knowledge I don't mean, for example, that we can name the sons of Jacob in the right order and give them their right mothers, but that we indeed are learning to grasp who God really is and who we are. Only a daily in-depth Bible STUDY combined with prayer and the illumination of the Holy Spirit can answer those questions.

It is said that Christianity is not a religion, but a relationship. A relationship between God and us and our relationship to Him and others. We often don't have a clue who we are, let alone who God is, and what this relationship all involves. Bible study and prayer is a must for every believer and every church that wants to be alive. How many of us study the Bible in church groups and for personal devotions?

We can break our necks, pens and tongues (hopefully not our hearts!) about "THE" headship question. Personally I cannot get excited about the whole issue. To me it is much more important to know what the personal relationship of our church leaders to God is and how much they dig into God's Word to obtain the "word of truth" (2 Tim. 2:15) than to see that they get hyper about their sex.

How many of our elders and deacons belong to a church Bible study group and attend prayer meetings? How many of our congregation members do? (I'm sure women generally top the men here!!) The mere mention of "prayer-meetings" already sends shivers of discomfort along the congregational spine of many of our reformed churches. It smells so "evangelical." We'd better stay safely within the boundaries of our reformed traditions, of which prayer-meetings are no part.

Just as bad: we are not even taught how to study the Bible and how to pray. We easily take for granted what professor so and so has to say about a Bible portion, instead that we ourselves compare Scripture with Scripture, observe what we read, analyze it, do word studies with the help of a good Concordance, ask the Holy Spirit to interpret what we read and then apply it to our lives and situations.

Somewhere, we miss the boat, to our own shame and disadvantage and to that of our church. An orthodox Jew studies the Talmud almost from the day he can read — seven days a week — and in Hebrew. It is immensely sad and tragic that all his studies don't bring him one inch closer to salvation. It is frightfully ironic that we, who are living under the New Covenant, who have God's complete revelation and believe in Jesus Christ as our Saviour and Messiah, are unwilling to spend more of our time in unearthing the enormous treasures which can be found in God's Word and which teach us who indeed "Our Father in heaven" is and who we are. This goes beyond knowing the holiness of God and our sins and indeed encompasses our whole being, our whole purpose of living, our total commitment to Christ.

There is a world in need ... outside and inside our church. Millions live a life of quiet desperation and grasp for something to hold on to, something which the world cannot give them. We are privileged to still live in a country which is free of persecution. Our jobs and lives are not in danger because of our faith in Christ; our children are not taken away and put into State institutions because we want to give them a Christian education; we don't have to share our Bible, or perhaps one page of the Gospels, with twenty other believers. We all have several Bibles, in different translations at our disposal. We have treasures to dig up and to share with the world, but we don't seem to be able to find the time to start shoveling.

What is the biggest problem in our church? Maybe it simply is that we don't have our priorities straight.

Ineke Parlevliet,
Niagara Falls, Ont.

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A long letter, 500 to 750 words, may be published in the upper right hand corner of this page provided it meets editorial standards.
Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

churches like the Anglican Church. It does not do anything for the gospel of Jesus Christ.

Johan Tangelder,
Strathroy, Ont.

Don't sell out to Davis

Calvinist Contact June 22 carried the headline: "Ontario to fund separate schools". What does it mean that an opportunist Premier Davis gives public status to Roman Catholic schoolboards throughout the province of Ontario?

Roman Catholic schools become public schools through the hiring of public school teachers and the use of a public curriculum.

Is it not better to walk with the Lord as covenant children with a Christian curriculum in Christian schools. The vision of Christian parents must be obedience to God and not longing for a handout.

The humanist never recognized God and never will. To bend the knee for Premier Davis and his dollar support is losing the biblical freedom and discipline in Christ the Lord.

For Christian parents, who have paid for their Christian schools, Christian teachers and Christian curriculum, to sell out to the public school system now is foolish.

When Christian schools accept money from Premier Davis they will become schools with a public school curriculum and public school teachers, molding and forming our children.

Ed Numan,
Smithers, BC

Pontius' Puddle

DOES YOUR CONGREGATION HAVE DIFFICULTY DEALING WITH THE POOR?
NOT REALLY. WE'VE BEEN ABLE TO KEEP THEM OUT OF OUR CHURCH WITHOUT TOO MUCH TROUBLE.

Society

Press Review

Carl D. Tuyl

The most unpopular paper in Conservative circles is the Ottawa Citizen whose reporting has put quite a dent in the party's purity profile. Publicly, Mulroney had condemned the Trudeau patronage as the "knight in white," the Ottawa Citizen, however, featured his off-the-record remarks made during a plane trip. The "knight in white" image fell off the Conservative leader like the skin of a snake.

The Ottawa Citizen caught yet another Conservative politician off guard. Crosbie, John that is, the examplary Conservative finance critic carried a memo around in which the cost of Mulroney's election promises was estimated to be, hold your breath, twenty billion dollars. The party's image specialists went into the usual contortions to minimize the damage. To further de-mythologize the Mulroney saga let it also be known that he paid much less to his party in 1983 — $495 — than most Christian Reformed people pay to their church.

John Turner promised the oil people in Alberta that he would elevate the domestic pricing to world levels, and that went over big in that part of the country, in other parts, however, the news was not received with equal jubilation. But then again, for other parts of the country there will be, no doubt, other promises.

Broadbent, the sixteen year veteran in federal politics, and at the age of 48 working like a young man, kicked off his campaign in Toronto's financial district which strangely enough is a riding held by the N.D.P. He jumped at Turner's promise of world-level-oil prices like the cat at the mouse. Pointing skywards to the almost invisible top of the corporate towers, he asked whether they really needed the money.

There is no doubt in my mind who would win this election if experience and integrity were to be deciding factors. Alas that is never the case in any election. Image and money are much more decisive components. Political leaders are packaged by their P.R. people, and the package counts for more than the content.

Next to election promises the country is flooded by Pope-junk. There is no limit to the vulgarity of souvenir manufacturers. Pretty soon they will offer us ashtrays with the picture of Rev. Van Harn, President of Synod 1984, on it. I had expected it for a long time already, and finally it has happened: the Evangelical Fellowship has protested the expenditure of public money for the Pope's visit. The trouble is that these people have a righteous cause, and there is no holier crusade than the one who defends a righteous cause. There was a wise man who said: "be not righteous overmuch and do not make yourself overwise."

My favourite politician, Monique Begin, is quitting to take up a teaching position at the Notre Dame University in Indiana. We thank her for the Canada Health Act, we deplore her leaving, but we understand that one does get fed up in the political arena. Good luck Monique. Another one who apparently has had it up to here is Jean-Luc Pepin, the smiler, who was absent for a while because of triple bypass heart surgery, and when he came back found out that Turner had forgotten to make a place for him. Who will ever forget Pepin's everlasting smile during the Crow-rate debate. all smiling he stuck to his guns.

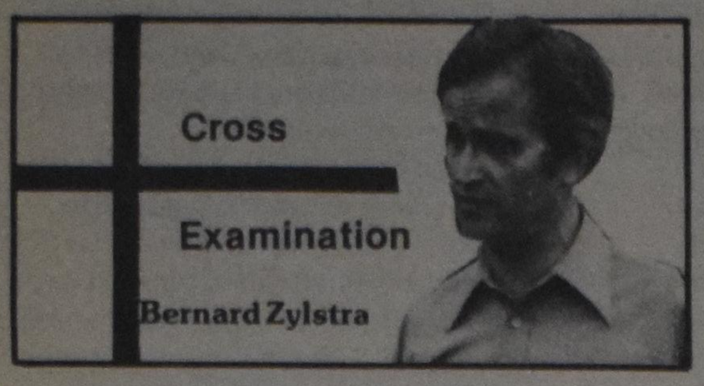
Questions: what is Bob Rae doing at the Democratic Convention in San Francisco? Is he perhaps gathering expertise in leadership conventions? Watch out Ed!

With all the hocus-pocus going on around us, we would be tempted to forget our international news. There is plenty. Inflation in Israel is running at 400 % per year. It appears that the government there finances the wars with having the printing presses run overtime. Too much water in the porridge. Citizens of that country hurry to spend their money. Inflation here, by the way, is at an all time low. An economic feat accomplished with the suffering of the unemployed. There will be a new parliament in South Africa in which at least some coloreds will be seated. Apartheid continues to forbid blacks to vote or hold office.

The European Common Market bureaucrats have come up with a novel idea: they want to make car fuel out of the huge wine surplus. There will always be an England: it's most beloved product and export: strikes. China is moving toward neutrality between East and West which probably means that it needs technology from both East and West.

There will be two-and-a-half million pensioners voting here in Canada on September 4, and I wonder who will be the first politician to find that out and promise higher pensions?

Our vacation in Fenelon Falls has come to an end. Fishing was below expectation, the weather so, so, but next year will be better.



Courage — the one thing needful

John Turner, Brian Mulroney, and Ed Broadbent have one thing in common. They lack the political courage to tell the truth about ourselves, namely that Canada is living beyond its means. In this respect the campaign is a failure.

To be sure, we have discovered a number of things about the party leaders. Turner likes to pat pretty women on their behinds. Mulroney, all of a sudden, is against patronage, though his comments change from week to week. Ed Broadbent is proud about his description of his competitors as the Bobbsey Twins of Bay Street.

We even know some more important things. Both Turner and Mulroney do have the courage to run in opposition territory to give their parties a broader base. And Broadbent has proposed exchange controls to force speculators to keep their Canadian dollars at home.

But on the key issue of this campaign — the economy — all three leaders lack the courage and the will to tell us like it is. The economic crisis stares us in the face with 1.4 million unemployed. But that is only the most severe symptom of a prolonged disease. The fundamental problem of the economy is *our unwillingness to economize*, to live within our means, to limit consumption to the output of production, and thus to make the Canadian economy competitive on the international scene.

We cannot blame this universal sickness on one part of the population or one institution in society. Management has been spoiled for years by exorbitant personal incomes, government handouts, and tax incentives. Unions have long demanded — and received — wage increases unrelated to productivity increases. Farmers have lost the competitive edge by farm support programs. School costs have expanded far beyond school services. Social welfare programs for the real needy have become universal entitlement projects for the middle class. Children allowance is a good example.

The problems have accumulated over thirty years, and they don't go away. The recovery is slackening. Unemployment stays at 11 %. Interest rates are climbing once more, as in 1981. Mortgages become expensive and construction goes down. Our dollar is weaker than ever before. The government deficit is larger than ever before. If it weren't for the weak dollar our competitiveness would be laughed out of court.

There are no easy answers to these problems. Even tough answers are hard to come by because of our procrastination and our dependence on the American economy. But there are a few tough answers, such as:

- limit the welfare safety net to the real needy — those without an income of their own.

- direct education to jobs; introduce job (re)training programs especially for the young, in the private sector, as is done in Britain and Holland.

- cut back the work week, without increasing wages, to hire unemployed.

- eliminate wage and salary raises not tied to productivity increases.

- invest in research and development so Canada can compete in the area of the new technologies.

- cut the fat out of the civil service.

- increase taxes for middle-income and higher-income earners and successful industries.

- begin deficit reductions in the next budget.

Turner, Mulroney, and Broadbent don't speak this kind of language. Instead, we see Mulroney going West with promises for the farmers and the energy sector. Then we see Turner exploit John Crosbie's cost estimates of 20 billion dollars. And a week later we see Turner going out West with a similar economic package. Why? They want votes, and they buy them with promises.

Canada deserves more in this campaign. We need something of Mondale's courage: "Mr. Reagan will raise taxes, and so will I. He won't tell you. I just did." Turner and Mulroney and Broadbent have to muster the courage to tell us that the Canadian economy is sick, that we are all to blame, that there are few remedies left, that we need surgery not a bandaid, and that the cure will take a long time to take effect.

We should vote for the party whose leader has this kind of courage.

I'm writing this before July 24, before the TV debates. I hope that the TV debates will show us courage — the one thing needful. If they don't show us that courage, and we don't see it before September 4, then all I have to offer is a weak suggestion: vote for Mulroney's party or Broadbent's party. Why? If we can't get a courageous government, let's at least try a new one.

Dr. Bernard Zylstra is President of the Institute for Christian Studies.

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With what do we approach the issues and the candidates?

Some hints for the 1984 federal election

Reinder J. Klein

Somehow, God's grandeur seems unaffected by the momentous decision of our new Prime Minister to call a federal election. Cottonball clouds still sail by and a few grackles are still quietly rummaging around in the backyard. And yet ...

Unless the Master comes to translate us into an even sweeter world before September 4, there will be an election in Canada, at the close of which our land will have either a new government or an old one with a renewed mandate.

We have been placed in this country to serve our risen Lord in ways that will make His work of salvation known, His sovereignty apparent and His name revered. Proclamation is both our joy and reasonable service. It is also inescapable, for in Christ we are conduits and instruments of the Holy Spirit, enriching God's good earth also in politics and federal elections.

In the global setting the right to vote is a rare gift, a privilege inseparable from responsibility. We must heed the call to exercise our civic duty, in the process supplying the salt and the light of the Gospel. The question, of course, is how.

In politics, specific practices are often justified on the basis of the ends they serve. Thus, the current lottery blight has swept the nation as a questionable means to support the arts and a variety of sports programs. Individual Christians might well ask local candidates what, in their view, the proper, biblical role of government has to do with the running and active promotion of forms of gambling. In like manner searching questions could be asked on a host of issues ranging from abortion to native rights and to specific local matters.

This kind of active participation accomplishes two things: it enables the candidates to discern what "lives" in the constituencies they hope to represent, and gives voters an opportunity to discover the principles and values underlying the candidates' answers.

As a body serving Christian Reformed Churches in Canada, the Committee for Contact with the Government (CCG) has no business acting as a political party, movement or pressure group. It may, however, on behalf of the Council of Christian Reformed Churches in Canada, seek to serve individual members by urging them to base their choices and questions in the upcoming election on the relevant biblical norms governing the conduct and responsibilities of governments.

To that end CCG draws your attention to its own *Guidelines for Submissions to Governments*, a document approved by Council in 1983. It may be found in the *Acts of Council*, copies which were sent to all consistories.

These are mere guidelines, far from definitive, exhaustive or all-inclusive.

The text given is not the complete CCG Guidelines. The general statement about each area of political life, as well as the final statement in each section which points out that the Christian citizen and their churches have their own responsibilities to carry out, as well as other introductory material, have been left out.

Introduction

In the implementation of its task the institutional church needs to encourage its members to assume full responsibility for their own specific callings. The institutional church, moreover, should refuse to accept non-churchly responsibilities. For example, with respect to politics, the church may not assume the function of a *political* movement such as Citizens for Public Justice, or a political party, to say nothing of a political pressure group. The church must encourage its members in political organizations to develop biblically rooted political positions on the complex and detailed *policy* level, while in its own proclamation the church directs the attention of both its members and the nation to the relevant biblical *norms* for justice and to *root* questions that shape political decision-making.

The rights of persons

A. God's concern for the weak and needy must ... be reflected in the nation's way of life. We therefore need laws and public policies which protect human life in all its stages, from conception to death, and which help care for our elderly, infirm, poor, and unemployed neighbours.
B. Because government is the servant of God to execute his wrath on the wrong-doer, it is obliged to prevent and to punish both personal and corporate crime. Responsible punishment of offenders includes both just retribution and appropriate rehabilitation.

Rights and responsibilities of institutions and communities

A. Our nation's Constitution and Charter of Rights and Freedoms should include the ensurance that communities as well as individuals can exercise their rights responsibly in every area of life.
B. For example, governments must recognize the rights of parents and communities to educate their children according to their own basic convictions without financial penalty. Governments must ensure the freedom of workers to form and support trade and professional organizations of their own choosing, and Canada's native peoples must be entitled to the full protection and free exercise of their aboriginal rights.
C. Furthermore, by means of taxation, social assistance, and legislation protecting the institution of marriage, the government should encourage conditions in which healthy human relations can flourish.
D. Governments must safeguard the rights of all faith communities to express and practice their convictions within the context of a just public order, and restrain the practice of those beliefs which violate it.

Government and economic life

A. The world's resources are an integral part of God's handiwork. They are God's good gifts to be used responsibly for the well-being of people everywhere. Governments must therefore ensure the responsible use of resources and the protection of the environment.
B. Workers are creatures of God called to reflect his likeness in the work they perform. Governments must therefore protect their dignity and right to just conditions of work.
C. Business enterprises are work communities called to provide needed goods and services in a stewardly way. Governments must respect the responsibility of economic enterprises to carry out that calling and encourage them in it. When businesses violate their mandates, governments must call them back to their God-given task.
D. Consumers are entitled to genuine respect in the making of their economic choices and purchases. Governments must encourage the business community to honour that right. Governments must also provide protection against exploitation.

The government and international relations

A. As a wealthy nation Canada is obliged to share its abundance, to use its international influence to help alleviate world hunger, and to encourage structural renewal as outlined in the reports prepared by the CRC Taskforce on World Hunger (*And He Had Compassion On Them and For My Neighbour's Good.*)
B. As a free nation Canada is obliged to provide asylum, protection, and assistance to people who are persecuted or who have a well-grounded fear of persecution owing to their religious, political or economic convictions and their racial or ethnic backgrounds.
C. As Christians and churches who wish to heed God's command to love our neighbour, we feel compelled to call upon our nation's government to support the fundamental rights and freedoms of people everywhere, particularly in countries where their God-given rights are repressed.
D. In harmony with the 1982 Synodical "Guidelines for Justifiable Warfare" we believe it to be the government's responsibility to counter with force not only the armed lawlessness of its own citizens, but also that of hostile states bent on conquest and enslavement. No war may be considered just, however, which, while visiting destruction upon all that is bad, scorches the earth, destroys culture, and annihilates the human race or leaves alive only a maimed and wounded fragment of it. Such wars cannot be judged a fit political instrument for the establishment of peace and must be considered morally impermissible. Considering the extreme difficulty, if not the impossibility, of limiting the use of thermonuclear weapons if war should break out, the church urges the government of Canada to exert its international influence to enjoin upon the nations of the world their duty to establish a framework of mutual agreement to scrap these weapons, and to do so without delay under international surveillance (*Acts of Synod 1982, pp. 104, 105*).

Please welcome Frisian Bataljon

Former members of the "Bataljon Friesland" living in Canada will be interested in hearing that Dutch former members of this bataljon of the Dutch army are visiting Canada from July 30 until August 19. The group arrives in Toronto, leaves for Winnipeg August 3, on to Calgary on August 6. From there the group travels through the Rocky Mountains, through the Okanagan Valley to Vancouver, where they hope to arrive on the 13th of August. The visit will end there on the 19th.

One of our readers, Martin Heidinga from Ingersoll, Ontario drew our attention to this visit. He himself was a member of "Bataljon Friesland."

"During the German occupation of the Netherlands those boys were all in the resistance," writes Heidinga, "and volunteered to join the allies in battle against Japan in the Far East.

"However, before we arrived in Malaysia for a 3 month training period, Japan had capitulated and our task was restoring order and peace in the former Dutch Indies. Bataljon Friesland was there from 1945 to 1948."

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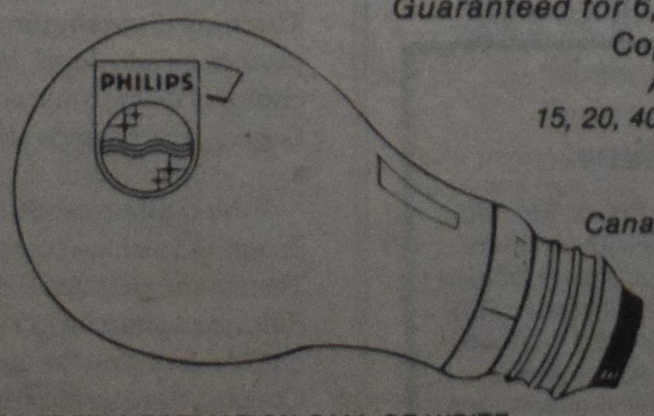

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Church

Lutheran bishop urges church members to unite in bold new evangelistic outreach

TORONTO (EP) — Lutherans have lived long enough with an immigrant mentality," Dr. David W. Preus of Minneapolis told the opening session of the 12th biennial convention of the Lutheran Church in America (LCA).

It is time to "turn a corner not only in uniting the churches, but in uniting in evangelical outreach," said Preus, the presiding bishop of the LCA.

Lutherans have done a good job of serving their Scandinavian and German constituents through the years, he said, but "we have not faced out to the whole North American population."

"Now is the time," Preus said. "It is not enough to throw our doors open and invite others in. Our Lord sends us out."

He expressed the fear that young people in Lutheran Churches might turn to others because "they fail to see in us the passion of conviction, the willingness to witness the readiness to be fools for Christ's sake. They see us unmoved by injustice, as stuffy ritualists rather than devoted disciples, as spare-change Christians instead of deep-down stewards of all of God's gift."

Dr. Preus challenged congregations to be centers of mission because they become more attractive when the "members enthusiastically profess the Lordship of Christ, when personal evangelism is a summons heard, when works of mercy and justice and peace are sought out and offered."

New Anglican bishop stirs doctrinal controversy

LONDON (EP) — The appointment of Rev. David Jenkins as the new fourth ranking Anglican official has raised a storm of controversy in the Church of England.

Conservatives charge that Jenkins, a theology professor at Leeds University, denies "the very fundamentals of Christianity."

"We have forfeited the right to be called a Christian denomination," warned the Church of England newspaper, "if a man who takes pride in peddling dangerous and foolish heresy can become a senior leader of the church."

Jenkins appointment as bishop of the Durham diocese in the north of England was made by the Archbishop of Canterbury, Robert Runcie, the head of Anglican church. Ordained for 30 years, Jenkins' views became known during an interview on TV in which he stated his views.

Concerning the virgin birth, Jenkins states, "It is a story told after the event in order to express and symbolize a faith that this Jesus was a unique event from God."

He was uncertain about miracles such as Jesus walking on the water because "There are stories about Tibetan holy men being able to do quite remarkable things."
He said he believed in the resurrection but not that Jesus physically arose from the tomb. "It doesn't seem to me that there was any one event which you could identify with the resurrection." Jenkins said he believed that Jesus Christ was divine, but didn't think Christians were obliged to think the same.

Despite a petition with 10,000 signatures asking that Jenkins not be appointed to his new position unless he renounced his liberal views, church leaders stood firm in the matter.

"Faith lies in facing questions, not sheltering from them," stated Archbishop John Habgood who was to consecrate Jenkins to his new position.

Church News

Christian Reformed Church

Accepted

— to Mountainview, Grimsby, Ont., Rev. Adrian Van Geest of Ebenezer, Trenton, Ont.

Declined

— to Maranatha, St. Catharines, Ont., Rev. Gordon Pols of West End, Edmonton, Alta.

New Clerk

— Peter Bulthuis, Mountainview CRC, P.O. Box 131, Grimsby, ON L3M 4G3

Rime or reason

Faith can be so exciting;
but this we surely concede:
it is not merely reciting
the Athenasian Creed.

Sy Nodd

At the annual Day of Fasting
Pastor Pete ate cake with cream
while piously proclaiming,
"A muzzled ox runs out of steam!"

Klaas Sis

Pastoral Pondering

Reflections on preaching — III

Richard Stienstra

What is gospel?

The content of each sermon is different. Yet, it should be clear that in every one the gospel is preached. And church members have the right to expect their preachers to echo Paul's words: "I want you to know, brothers, that the gospel I preached is not something man made up" Galatians 1:11.

For many years Samuel Volbeda taught preaching at Calvin Theological Seminary. He was known for the excellence of his preaching. His book, *the Pastoral Genius of Preaching* insists that the preacher is not a mechanism for the reproduction of the Scriptures. The truth of God's Word is not merely lodged in his mind, but must come from his heart. The preacher needs to be a witness to the Gospel.

Volbeda's admonition is helpful. "Let it never be forgotten — and least of all by preachers — that preaching belongs, essentially and fundamentally, to the category of revelation on the score of the relation of the matter revealed and the person revealing it."

Yet, for all the assimilation required, the preacher cannot escape being firmly leashed to his chosen Bible text For preaching is exposition. There is great diversity in delivery, for the Lord has graciously given various gifts to preachers. But in Reformed Churches we expect that those gifts be employed to bring out of the text what God has put into it.

Not isolated texts

The freedom of the pulpit is the freedom to expose and apply the Truth. It is not a freedom to consider the Bible to be composed of isolated texts to be called upon to serve as illustrations to a particular topic. The old saying still applies today: "A text without a context is only a pretext."

Sidney Greidanus did an extensive study of the problems and principles in preaching historical texts. The result of his significant study is entitled *Sola Scriptura*. He observes that the fragmentary interpretation of Scripture tends to lead to man-centred, biographic and character preaching. Greidanus strongly denounces as "mutilation of Scipture," one author's recipe for character sermons: "Buy two cheap Bibles and clip all the messages related to this character. Paste them together in chronological sequence." The resultant sermon is not likely to bring the full Gospel.

A sermon reflects the preacher's view or vision of the Gospel. Such a view is always being shaped and needs constant sharpening. It is this vision of the gospel that directs him in the currently much discussed area of Scripture interpretation. Greidanus rightly points out the danger of a dominating harmonization that interferes with the text's own revelation.

Not New Testament only

It is simply astounding to me that in our Reformed Churches the New Testament is increasingly becoming the *only* testament used in the selection of preaching texts. There are disturbing implications in this, but this is not the place to go into detail. What should be clear is that this choice of sermon text echoes the preacher's view of the Gospel, and perhaps also the congregation's acceptance of it.

If the Gospel of Jesus Christ does not include, and in an integrated fashion comprise the Old as well as the New Testament, perhaps Paul's words also address the Reformed churches: "I am astonished that you are so quickly deserting the one who called you by the grace of Christ and are turning to a different gospel — which is really no gospel at all" (Galatians 1:6,7).

Richard Stienstra is pastor of the Trinity CRC, Abbotsford, BC

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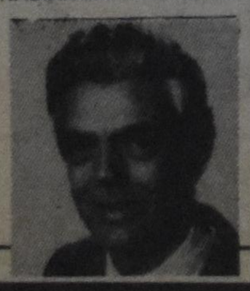

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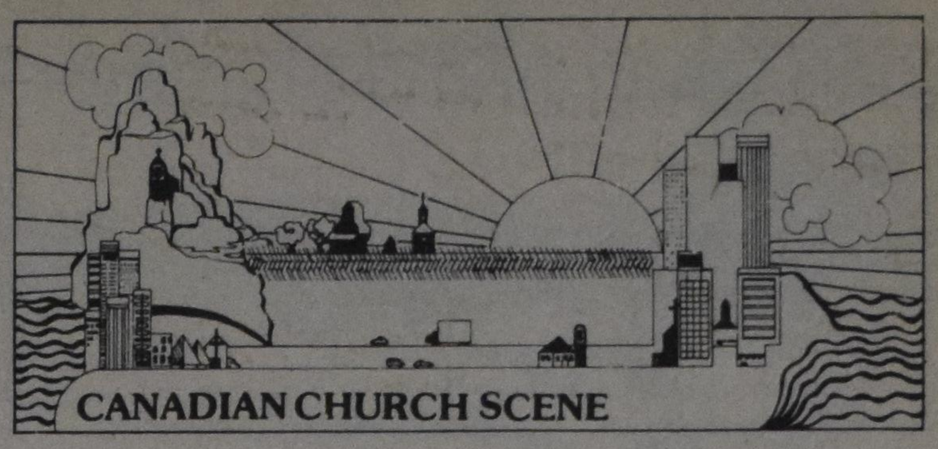


Churches comment on full funding of R.C. highschools in Ontario

Jacob Kuntz

It is not surprising that Roman Catholics in Ontario and elsewhere are elated with the June 14 announcement by Premier Davis that promises full funding of Catholic highschools in Ontario.

Completion at last! Halleluia!

This was the title of a grateful editorial in *The Catholic Register* of June 23. It calls Davis' announcement "dramatic" and says:

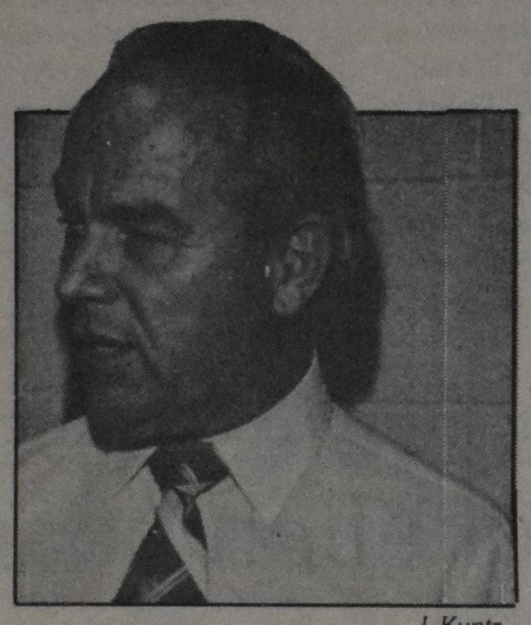
> "In a scene rarely observed at Queen's Park, the announcement was hailed and given a standing ovation by all three political parties. *With determination to keep our schools places of faith, with satisfaction that* the struggle for completion is over, with pride that hundreds of thousands of children in Catholic schools will now receive equality of educational opportunity, we say *Thank You*, Premier Davis and all the members of the Ontario Legislature."

Other church magazines also expressed gratitude, but did not leave it at that. *The Mennonite Reporter* (June 25), quoting *The Globe and Mail* (which called the full funding of R.C. secondary schools "a change for the worst" since it will "fragment the present system beyond recognition and repair") is very happy with the decision.

> "The motivation for the decision is not entirely clear. There will no doubt be problems to iron out. But in our view the announcement holds more promise than peril."

But *The Reporter* also looks at other "alternate and independent schools." What is in store for them?

> *"It's time to welcome a greater degree of pluralism in education. Full recognition of the Catholic system in Ontario is only one step in that direction. The next step should include a similar recognition of the growing alternate and independent school movement.*
>
> *The transition will not be easy, as the rancorous debate over the Logos school experiment in Calgary is showing. It will take a measure of grace for the present public boards to broaden the base of control. The now 'separate' and 'alternate' systems will need to keep making clear a commitment to serve rather than to segregate or isolate. It can be done."*



J. Kuntz

The (more progressive) *Catholic New Times* applauded Davis' decision as well and wrote in its July 8 issue:

> *"After 117 years of waiting, the government of Ontario has finally decided to keep an implicit promise made at the time of Confederation and fully fund Catholic secondary schools.*
>
> *Our first thoughts are with the religious communities, parents, teachers and students who made enormous sacrifices over the past century to ensure that Catholic education would survive. They kept the faith ... and it would seem that this faith has not been in vain."*

But in the same editorial there is also attention for what will happen to other independent schools:

> *"We applaud as well the Premier's establishment of a commission to explore funding for alternative and independent schools. Justice for the Catholic community, we hope, is the forerunner of fairness for all so that the struggles of these vital systems will not go unrewarded. The Vatican's recent 'Charter of Rights of the Family' argued powerfully that the right to establish schools that reflect the conscience of parents is a right of parents as such, not merely of Catholic parents."*

Not all church leaders were happy. We quote the following words from Anglican Archbishop Lewis Garnsworthy:

> *"Catholic schools have a right to teach their beliefs but not at public expense. It's the first dangerous step towards a state-run church. I, for example, don't agree with the negative attitude the Roman Catholic church has towards contraception. I don't agree with the Roman Catholic position on abortion, or its teaching on planned parenthood. The Catholic church has the right to teach these things in its schools, but just don't make me pay for it."*

(The Archbishop apparently does not think of all the things Christian children have to swallow in public schools for which their parents have to pay year after year! JK).

Will government funding also mean government influence upon the direction of the schools? That question, acute in our circles, is also asked by Roman Catholics who are worried that public funding may dilute the distinctiveness of their schools, undermine the "separate system" and possibly may lead to one big non-denominational public system. *The Register* writes:

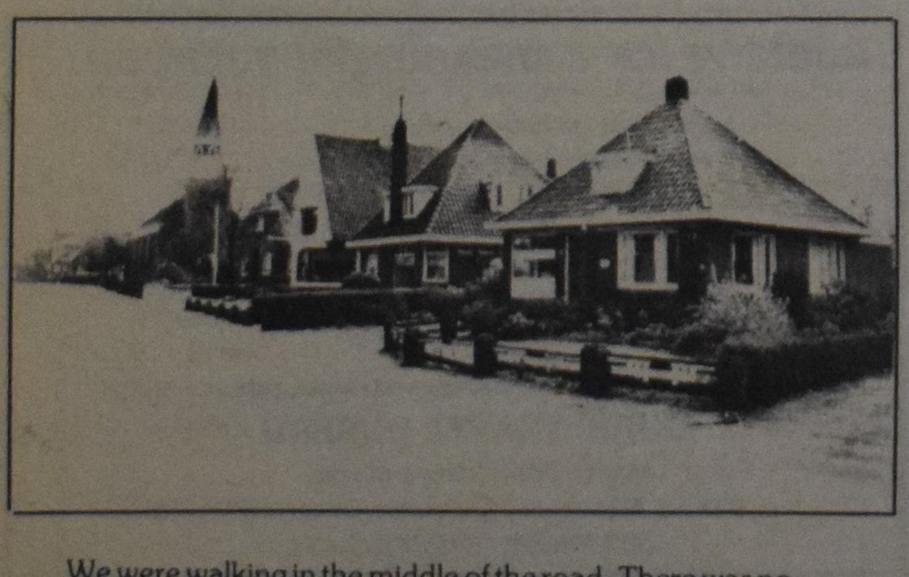
> *"With all the rejoicing that the breakthrough heralds throughout Ontario, comes a note of caution, of warning, from across the sea in Scotland. There the Catholic secondary schools are magnificent buildings, well-equipped by the Government for the full range of courses. The problem is that only after 12 years of hiring, and then promoting almost half the teachers from a pool of non-Catholics, the Catholic secondary schools have lost their very reason for a separate existence. Such tragedy must never be allowed to happen in Ontario."*

A similar warning is voiced by the *Catholic New Times* (and we do well to listen to these cautionary statements!):

> *"A certain vigilance is required at this time to ensure that the special nature of Catholic schools be preserved if not enhanced. Each separate schoolboard and school community has the responsibility to monitor the new educational arrangement to guard against gradual dilution and even withdraw if the new situation threatens the Catholic vitality of the school. Far better to be a private school struggling for money but clear about identity than a fully funded separate school that has lost the only valid reason for its separateness."*

With this last sentence we can only warmly agree!

Sunday morning — a memory



We were walking in the middle of the road. There was no traffic on the road. The one car that might pass us would be the doctor's, the only person to be excused for driving on the Lord's day. And when he drove, he did it as quietly as possible in order not to disturb the peace of the Sunday morning.

The road was bordered on both sides with trim-cut hedges and nicely-painted wooden fences. Behind these stood the houses, with sparkling-clean windows and neatly-raked walks.

There were a lot of people on that road, but no loud talking was heard — only a "good morning" or perhaps a quiet remark about the weather.

And there I was, walking on that road with my father, mother, brother and sister, wearing my Sunday-best dress — stealthily glancing at myself in the big window of the grocery store just around the corner. Vanity apparently had already taken root in my then still very young heart.

While we walked there, in the serenity of the Sunday morning, the churchbells would begin to ring. Clearly could I hear them call: "Come, come, come ..." They added further joy to the morning.

Before entering our church, I would read the text that was engraved above the church doors. It said, "Oh, alle gij dorstigen komt tot de Wateren." ("Everyone that thirsteth come ye to the waters.") I always envisioned a herd of deer running toward a waterstream.

Despite the quiet, there was something very festive about the way we went to church when I was a young girl.

Our past is very much a part of the present, and memories are treasures to be cherished.

Didy Prinzen,
Whitby, Ontario

Red Mesa Tour

Formerly Indian Mission Tour

September 11-18, 1984

Last September twelve Ontario residents joined twenty-six Statesiders in a tour of the Red Mesa churches and other attractions. They enjoyed a thousand-mile bus trip through rocks, canyons, forest, and deserts of Indian reserves in the Southwest United States. Their hearts were deeply warmed by the hospitality of Navajo and Zuni Christians and missionaries.

This September that opportunity will be offered coast to coast. All meals, lodging, fees, and bus transportation in New Mexico and Arizona: $490 Canadian. Plane, bus, auto, or train from your home to Albuquerque, New Mexico and return is separate.

For information, call tour host Stan Koning at (616)241-1691 or write to:

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A FILM REVIEW

Ordinary Guy

Ordinary Guy, produced by Day Star Productions, Wheeling, IL. 70 min., rental $70.

Here is an absorbing Christian film which gets the Christian message across with dramatic impact, humor, believable acting and excellent color photography.

Guy Newman, "ordinary guy" Christian, living a nominal Christian life with everything seemingly going his way, is used by God in some extraordinary ways after he really commits his life to Christ.

He starts out by embarrassing his lukewarm fiancee, and later really "blows it" as he turns down a "once-in-a-lifetime" job opportunity. This seriously offends his successful, pragmatic future father-in-law.

Guy's new "servant's heart" doesn't make life easier for him, but he finds it a great deal more satisfying. It wouldn't do to tell too much of the story. Suffice it to say that it has a surprise ending that leaves the film audience startled and thinking.

Comments following a church showing were unanimously enthusiastic. "I loved everything about it"; "I think we should have a rerun and all be sure to invite someone"; "That was a good show, it should be on TV"; "I liked the humor, it was super, a good film for all ages."

A pastor observed, "The message went all the way through. It wasn't tacked onto the end as in some Christian films."

The film story unfolds in a non-preachy manner which is effective in presenting the reality of the message of Christ to nonbelievers; which helps all us "ordinary" believers realize God can use any of us, and can cause some real self-examination on the part of the uncommitted. Viewers can be prepared to laugh, perhaps cry, and think hard about their relationship with the Lord.

Producer Fred Heeren has a B.S. in Cinema from Bob Jones University's School of Fine Arts. He has served as youth director for Winnetka, IL, Bible Church and as writer of WMBI's "Stories of Great Christians" radio series.

Ordinary Guy is available through most members of the Christian Film Distributor's Association.

—George Keck □

"Reprinted by permission from the *Evangelical Beacon*, magazine of the Evangelical Free Church of America."

Available From Your Local Christian Film Distributor or Day Star Productions
Dept. 72 326 S. Wilke Ave., Wheeling, IL 60090
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School

Sheri Haan named director of operations at CSI

Sheri Dunham Haan, a well-known Christian educator and writer, has been named Director of Operations at Christian Schools International (CSI), effective August 1, 1984. In her new position, Mrs. Haan will supervise all CSI programs, especially publishing efforts. Her responsibilities will also include overseeing CSI's staff and administering financial matters.

"I'm delighted that Sheri applied for the position," says Dr. Michael Ruiter, CSI's Executive Director. "Her skills and talents, as well as her many years of service in the field of Christian education, prompted our Executive Committee to unanimously approve her appointment."

Mrs. Haan has served as CSI's elementary language arts consultant since 1970, supervising curriculum projects in the fields of writing, spelling, reading, and Bible. For the past twelve years she has also served as a major author of the "Bible Way" church school curriculum of the Christian Reformed Church.

A widely-known speaker at school and church gatherings, Mrs. Haan is also author of *Good News for Children* (Baker), a collection of Bible stories for youngsters. A graduate of Michigan State University and Calvin College, she has taught at Calvin, Battle Creek (MI) Christian Schools, and Oakdale Christian School (Grand Rapids, MI).

When asked for her view of education, the new Director of Operations replied, "Only Christian education affirms the lordship of Christ in all areas of living and learning and prepares our children to serve God through their work. My commitment to Christian education from a reformed perspective is absolute because it is based upon my heart's faith."

Christian Schools International is a service organization based in Grand Rapids, Michigan. The organization publishes Christian textbooks, provides support services, and offers pension/insurance plans to approximately 400 Christian schools across the United States and Canada.

New Director of Operations, Sheri Haan.

Turning the tables

Now here's a novel approach to teacher interviewing! The Education Committee of Fruitland John Knox Memorial Christian School concluded that they indeed did expect a lot of Christian maturity and knowledge on the part of prospective teachers. They discovered this fact after putting to each other the questions they asked of their interviewees!

King's professor on accreditation board

ALBERTA — Last year, the Alberta legislature approved the establishment of a Private Colleges Accreditation Board, allowing private colleges, such as The King's College in Alberta, to attain degree granting power. The makeup of the Board has been announced by the Minister of Advanced Education, Dick Johnston, and includes a King's representative.

Dr. Peter Mahaffy, Assistant Professor of Chemistry at The King's, will serve on the Board as one of four representatives from the private colleges in Alberta. In addition, the Board will be comprised of four public representatives, four academic staff members from the provincial public libraries, and a chairman.

The Board will have the responsibility of establishing standards required of private colleges in Alberta who wish to offer BA degrees in areas other than divinity.

Says Dr. S. Keith Ward, Acting President of The King's College: "At last the way is clear for King's and other colleges to design and present for approval the degree programs they would like to offer. Needless to say, King's will not waste any time applying as soon as the Board's standards are determined."

"The College now has the difficult but exciting task of deciding which degree programs should first be put into place," said Dr. Mahaffy, "and when The King's College might offer its first BA degrees."

Affiliation with the University of Alberta brings its own perils. Acting President Ward is aware of the dangers of losing one's own identity.

Says Ward: "We never want to lose our distinctiveness as a Christian college in order to meet the University's (of Alberta) standards. An accredited degree program would help us to stay unique. After all, if there isn't a noticeable difference between our programs, you might legitimately ask why we exist. The difference must always be maintained, as our commitment to Christian education is maintained."

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Edmonton-CHQT. . . . 7:30a.m. 1110
Edson-CJYR. 10:00a.m. 970
Ft. McMurray-CJOK. 9:00a.m. 1230
Taber-CKTA. 8:00a.m. 1570

BRITISH COLUMBIA
Abbotsford-CFVR. . 11:30a.m. 1240
Burns Lake-CFLD. . . 9:15 a.m. 1400
Kitimat-CKTK. . . . . 8:30 a.m. 1230
Osoyoos-CKOO. . . . . 8:30 a.m. 1490
Penticton-CKOK. . . . . 8:30 a.m. 800
Port Alberni-CJAV
(Tues). . . . . 9:30 a.m. 1240
Prince George-CJBC 8:30 a.m. 94•3
Smithers-CFBV. . . . . 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Terrace-CFTK. 8:30a.m. 590
Vancouver-CJVB. . . . . 9:30 p.m. 9

MANITOBA
Altona-CFAM. . . . . 9:30 a.m. 950
Boissevain-CJRB. . . 9:30 a.m. 1220
Steinbach-CHSM. . . 9:30 a.m. 1250
Winnipeg-CKJS. . . . . 9:15 a.m. 810

ONTARIO
Ajax-CHOO. . . . . 9:30 a.m. 1390
Atikokan-CFAK. . . . 10:30 a.m. 1240
Chatham-CFCO. . . . 11:30 a.m. 630
Brantford-CKPC. . . 10:00 p.m. 1380
Ft. Frances-CFOB. . . 10:30 a.m. 800
Guelph-CJOY. . . . . 9:30 p.m. 1460
Hamilton-CHAM. . . . 7:30 a.m. 1280
Kapuskasing-CKAP. . 9:00 a.m. 580
Kingston-CFMK. . . . 10:00 a.m. 96.3
Newmarket-CKAN. . 9:30 a.m. 1480
Ottawa-CFGO. . . . . 8:30 a.m. 1440
Owen Sound-CFOS. 10:30 a.m. 560
Pembroke-CHOV
(Sat). . . . . 6:00 p.m. 1350
St. Catharines-CJQR 9:00a.m. 97.7MC
Sarnia-CHOK. 10:45a.m. 1070
Stratford-CJCS. . . . . 8:45 a.m. 1240
Wingham-CKNX. . . . 10:30 a.m. 920
Woodstock-CKDK. . 8:30 a.m. 1340

NOVA SCOTIA
Digby-CKDY. . . . . 5:00 p.m. 1420
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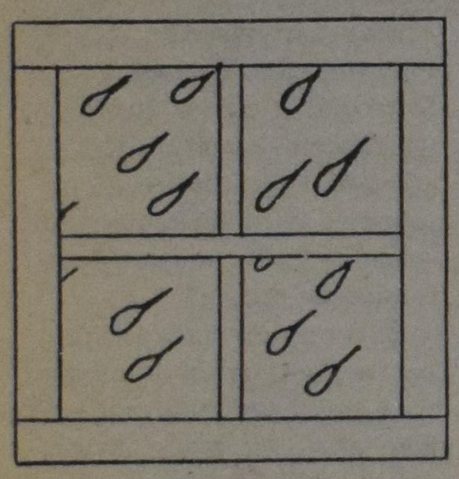
FOR KIDS ONLY

LEARN

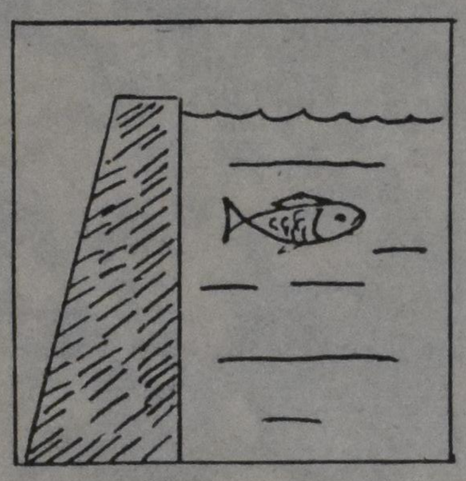
A drink of water

Aa-ah-h, water! An instant refresher on a sun-soaked day. Just turn on the faucet and it's there! If you live in the city, the water in your glass has travelled many kilometres before it came to refresh you.

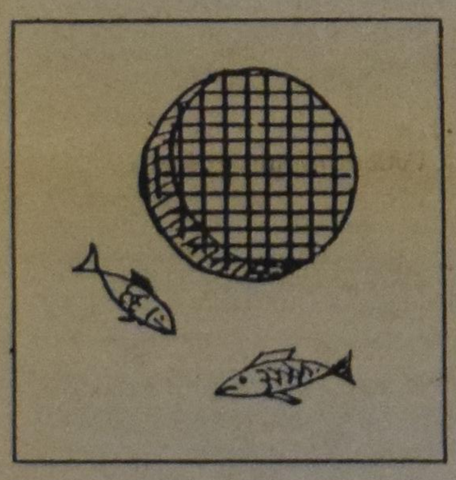


1. All of earth's water comes from rain. Some soaks into the ground and goes underground to ponds and lakes.

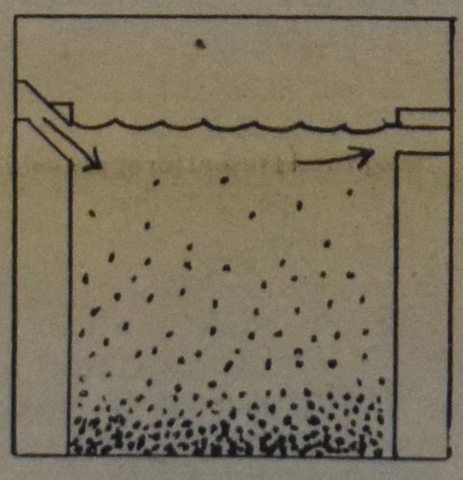
2. Water from many streams rushes over the land and finds its way to rivers. The rivers flow to the sea and eventually the water reaches the ocean.



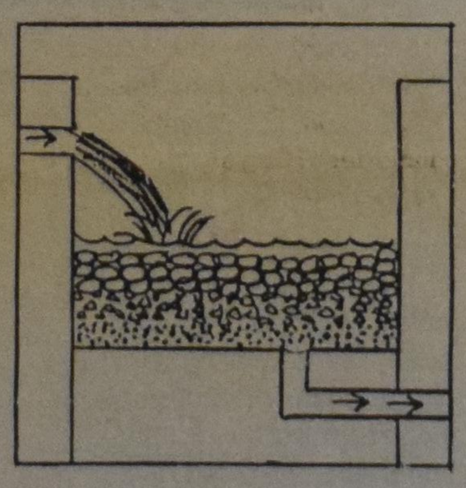
3. Near cities, reservoirs are built to collect and store water for its people. A reservoir is like a lake. A huge dam is built and water collects behind it.



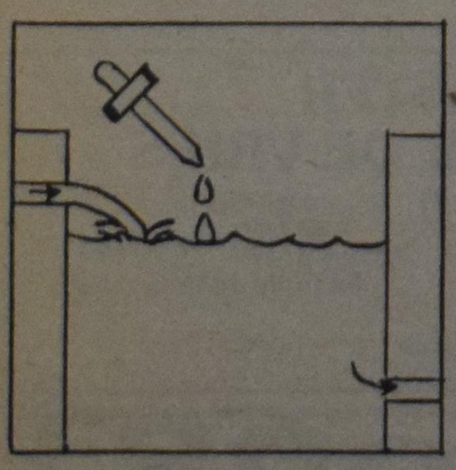
4. Water must be cleaned before it gets to your home. great underground pipes which carry the water from the reservoir to the city have screens on them to keep out debris like frogs, fish, twigs and leaves.



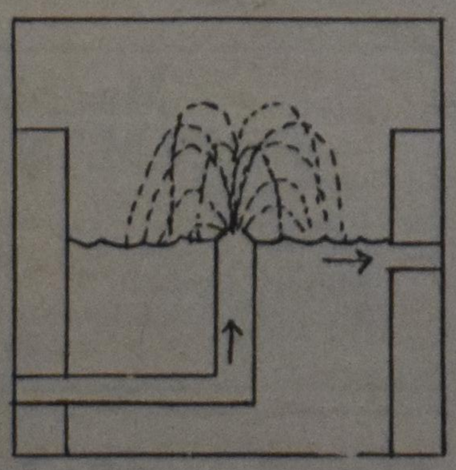
5. Tiny bits of soil can easily pass through the screens, so the water is often held in settling tanks before leaving the reservoir. In a settling tank, water just sits until most of the tiny particles in it settle to the bottom.



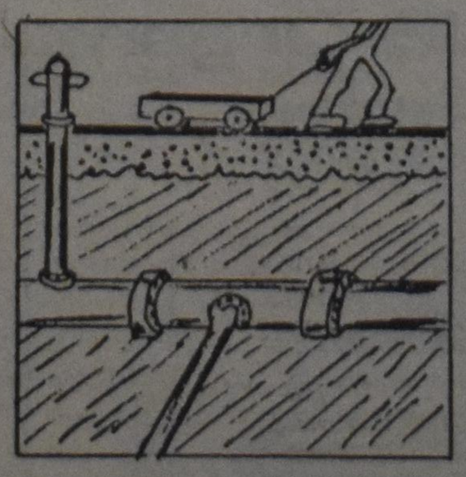
6. Then it's off to the filtering tank where bits of debris that didn't sink in the settling tank are strained through a filter of sand and gravel.



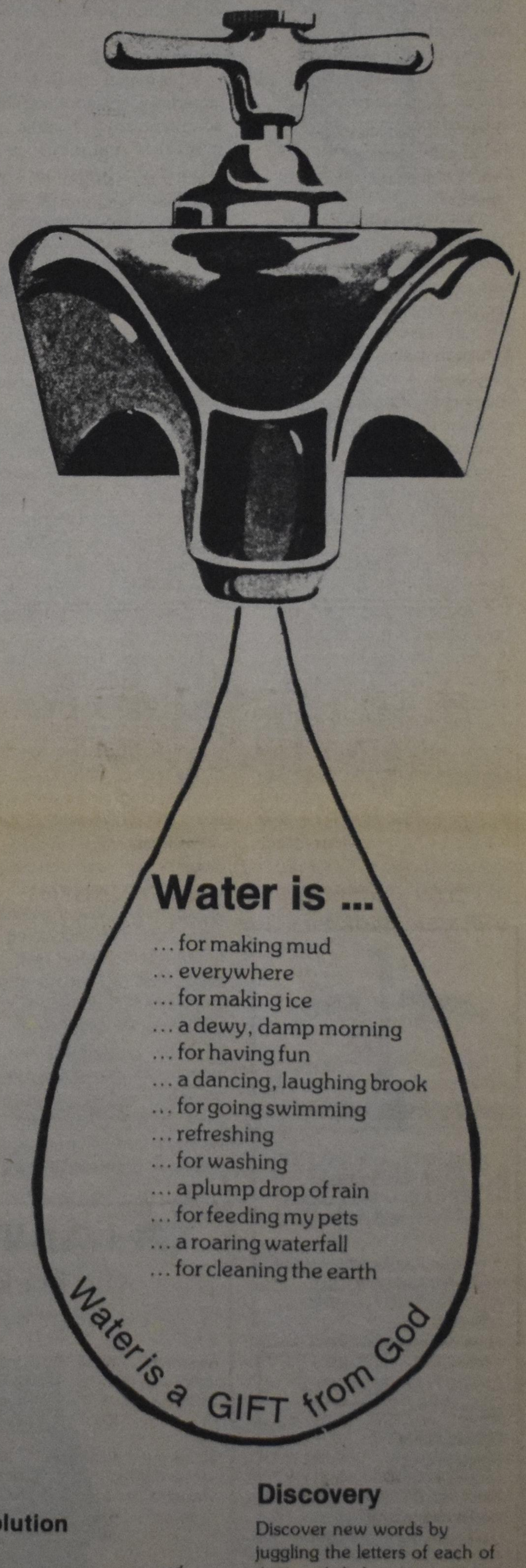
7. Although the water looks clear now, a chemical called chlorine is added to kill the germs.



8. Some cities aerate the water to get rid of any harmless gases that could make the water smell or taste bad. Water is pumped high into the air like a fountain. Any gases go out of the water and into the air.



9. Now the water is ready to drink. It travels under our streets through pipes and into your home.
10. Have a drink of water.



Water is ...

... for making mud
... everywhere
... for making ice
... a dewy, damp morning
... for having fun
... a dancing, laughing brook
... for going swimming
... refreshing
... for washing
... a plump drop of rain
... for feeding my pets
... a roaring waterfall
... for cleaning the earth

Water is a GIFT from God

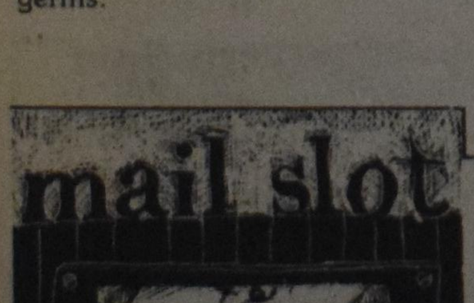
Solution

ate	pot
soup	pea
skin	sale
arms	nap
shore	ten
spoon	grin

Discovery

Discover new words by juggling the letters of each of the words below:

ring _____
net _____
pan _____
seal _____
ape _____
top _____
snoop _____
horse _____
mars _____
sink _____
wand _____
tea _____



Hey kids,

When we were kids, the best way to cool off on those sizzling summer days was to chase each other through our sprinkler.

I don't know any kids who can resist some water fun and cool off at the same time. Have you ever tried a water slide? It's a great way to let off some steam! You'll need a 5 or 6 metre length of heavy plastic, some smooth rocks to hold it down and a bucket of water or a hose. You can buy heavy plastic at a fabric or hardware store. A plastic stair or hallway runner would work well. Lay your plastic on a grassy place and turn the hose on your slide (or throw on your bucket of water). Get a running start and zoom down the slide. Be sure to move your slide from time to time so the grass doesn't get ruined!

Are your enjoying your summer holidays?

Feature

Say amen, somebody (III)

A four-part series on gospel singing and joyful worship

Calvin Seerveld

Once upon a time a few years ago, one evening, when I was exhorting in my home church, Willowdale Christian Reformed, as I left the consistory room behind the elder of service, I spied from the side one of our most faithful, elderly people in a front pew, still singing the last song of the pre-service hymnsing. It happened to be an uninspired, singspirational chorus which had turned up in our "Green folder." It made me sad. Here was a seasoned believer, a brother immigrant from the Netherlands who knew our Genevan psalms by heart, could sing verses learned from memory in Christian grade school in the old country, now reduced to the dinky, catchy phrases of a one-line chorus, his confession and praise cheapened by the melody into a trite slogan.

Another time at a combined Reformation Day service in Calgary, exhorting from Isaiah, I knew that the most fitting response after the message would be the solid Bible song from Isaiah 51:11, "Therefore the redeemed of the LORD shall return, and come with singing to Zion! and everlasting joy shall be upon their heads!" You needed a guitar, not an organ for it; and I made sure I clapped as we sang, so people would think it's all right to join in, making a happy noise for the LORD. (I must admit that several persons whose musical judgment I normally trust think that this Bible song is weak, more like a handicapped child which needs special love and treatment).

What makes one Bible song superficial, and another Bible song expression of simple praise rich? And an evangelical Black church has so much fun worshipping God; why can't we sobersided Dutchmen and *burgerlijke* reformed women have holy spirited joy in church without becoming sucked into emotionalism? Is there any way to help us be creaturely human in church worship, tenaciously reformed, and simultaneously lifted up and charged for the coming week as adopted children of the King, kids of the kingdom? When is the last time you were moved to cry or laugh out loud in church worship because the Grace of God was getting through and overwhelming you through what was happening during the service?

I'm not going to *argue* here that the norm for Sunday worship is to have God speak through the preached Word responded to and surrounded by the praise, confession, thanksgiving, and supplication, in joy, of God's people. Simply read the psalms, go and do likewise. God wants his people happy when they gather expectantly to hear the LORD speak, and then shuck their burdens at God's feet, and rejoice that the Lord rules the world and its history! One should not misread Christ's correction of the Samaritan woman who thought as a Jew, Jesus believed you could only worship God in Jerusalem. Worship God with a holy spirit, genuinely grounded in the Christ, and you can worship anywhere, is what John 4:24 means. "In spirit and in truth" does not mean bodiless and purely mental. II Chronicles 5-7 and Acts 2 point toward liturgy of a more impassioned nature, as pleasing to God.

But there is excitement and there is excitement in worship.

An evangelical Black church has so much fun ...

The exuberance of Black Gospel song and worship is qualitatively different from singspirational whoopie achieved by a song leader getting you to hold a high note. The one is sustained, earned by sweat and skill, born out of racial persecution and full of awe for the miracles of the LORD in our daily lives. The other is facile, follows a formula, is simple and neat, and does not cost you anything. Similarly for what is truly Pentecostal and what is imitation-Pentecostal. The one is loose, natural, winsome and relaxed, with its own kind of learned patterns. The other has the uptightness of emotionally weak people who need to feel good before they are sure of themselves, certain that they are praising God; so they manufacture enthusiasm by adopting certain mannerisms.

I have no doubt that the American Black Gospel tradition has a biblical fibre of whole-bodied praise our Christian Reformed communion needs to be enriched by. Black Gospel has its own problems today, trying to remain unadulterated by the staged commercialism that makes pop stars. (Another current film called *Gospel* shows what happens when *Say Amen, Somebody* slips over the fine line from an authentic biblical spirit to one of show biz.) But when Dorsey's second-generation of Gospel singers can turn "Jesus loves me" into the amazing hallelujah chorus of joy it is near the end of *Say Amen, Somebody*, then you know you can tell when song is spiritually true or not. What we Christian Reformed folk need is to catch the substance of Black Gospel song and not its manner. We need to be truly filled with the Holy Spirit at worship, have the Spirit in our blood, so to speak, that means, become wise and joyful, breathing love, and not stereotypically pentecostalistic the way some people pick up on Oxford accent.

Black Gospel song represented by Thomas A. Dorsey is kin to an oral tradition, which seems looser and less educated to us who are schooled in written tradition, synodical fights, and doctrines formulated in detail.

But one must indeed discern between what is biblically deep, pure, gutsy, insightful, and what is imitation-inspiration. As we reformed people learn to worship reformationally, modifying encrusted practice, we need to keep before us what pleases God and what is edifying for the long, historical haul.

Next, final week: suggestions

Calvin Seerveld is Senior Member in Esthetics at the Institute for Christian Studies in Toronto.

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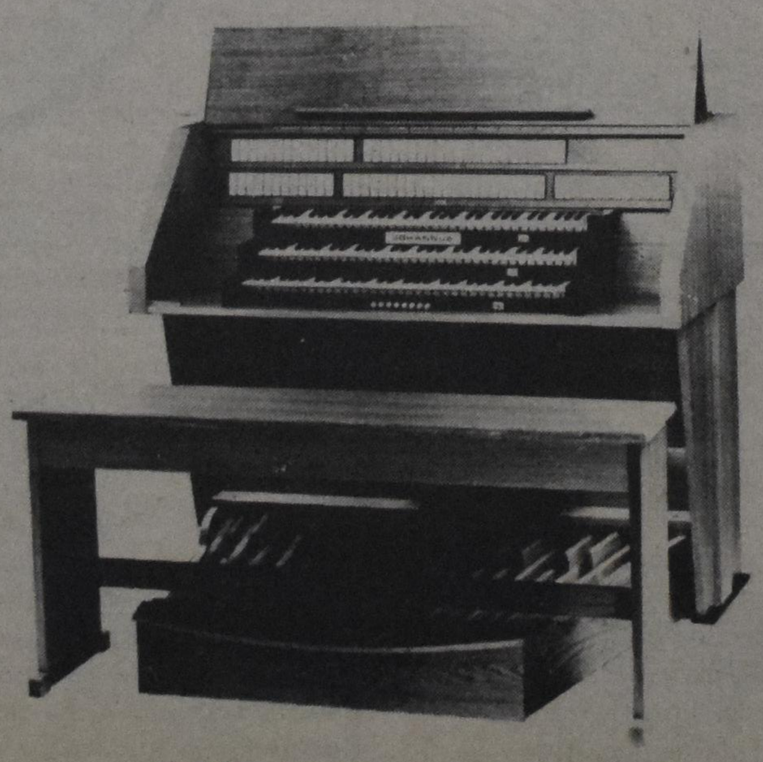

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Story

The emerald ring (3)

based on a legend from The Netherlands — conclusion

Lini R. Grol

Seigneur van Stavoren, a wealthy merchant living in Friesland, has only one child — his beautiful daughter Fraukje. On her eighteenth birthday he presents her with a special present: the flagship "De Vrouwe van Stavoren." The captain of this ship is Fraukje's fiance, Onno van Buren. On this birthday Onno returns from a far-away journey, bringing Fraukje a beautiful green emerald ring. She is pleased, but not with the fact that Onno purchased grain for the hungry people in Friesland instead of the cut glass and fine wood that she wanted. She orders Onno to dump the grain in the harbour. He refuses.

Still Onno did not stir. He towered high above her. He could easily have picked her up, which he usually did in a lover's quarrel and smother her anger with his kisses, to which she usually responded with cheerful laughter. But this Fraukje was not the girl he'd always loved, and as he looked down in her angry face he wondered if he'd ever want to kiss her again. What had come into her? His heart was drained of the love he had felt for her all his life. Yet, a little flame of hope flashed in his mind.

Maybe she was only showing off. But one look at her proudly outstretched hand pointing for him to go, and her haughty expression made him realize that she was very serious indeed.

She was set in her will. Heartless, selfish and greedy in her demands. Now his dark blue eyes held anger and his voice held a warning when he spoke, "Fraukje! If you do this you'll regret it for the rest of your life."

"Regret? Me? Fraukje van Stavoren?" she asked.

Her mocking laughter made him flinch. She ran to one of the windows and opened it. Taking his precious emerald ring from her finger she leaned far out of the window and threw it into the harbour, then whirling around and daring him with her eyes she said, "Sooner will this ring return to me than I'll ever regret this command. Now go, and do as I have told you. You have no time to waste."

Onno van Buren staggered while she spoke. Then without a word to father or daughter he straightened and turned without a word. That very hour he sent his resignation to Seigneur van Stavoren. The next hour his ship sailed out under the command of a new captain. He unloaded the grain outside of the harbour, just as Fraukje had ordered, then went on to Denmark to secure the so much coveted cut glass, amber and precious items from other ports.

That night Fraukje's birthday was grandly celebrated and what a feast it was. All her friends and relatives had come from far and near, only Onno was not there. Fraukje appeared for all the world proud, happy and more beautiful than ever. She ignored the whispered remarks and evaded all the hints and questions about Onno. Yet time and again she glanced to the door, expecting him to return.

With tremendous effort she managed to hide the disappointment in her eyes when Onno didn't come. She had been so sure that, realizing the wisdom of her decision, Onno would return. He was bound to come back. Hadn't they been in love for years? Wasn't she the richest and most beautiful girl in the whole country? He would come back. She was sure of him. But at times her heart was heavy.

Seemingly unconcerned she laughed and danced with her guests; but her eyes sought the crowd, still hoping that he was coming. Finally the banquet was served with all the splendour of the House of van Stavoren on silver and even gold embossed plates, wines in sparkling crystals and exotic foods from the far corners of the earth. But according to tradition there was also the fresh fish dish favoured in Friesland. It was an enormous fish that had been caught that very day in the Zuider Sea.

The cook himself carried the huge silver platter containing the large fish. The guests exclaimed about its size and the beauty of the dish as it was served. They all noticed and whispered about something in its mouth. Before placing the dish before Fraukje, the cook made a little speech: "Today, when I got this fish and cleaned it, I found it had a ring with a green stone in its mouth. After preparing the fish, I replaced it as a good luck token for my mistress Fraukje van Stavoren." The guests cheered loudly and the cook strutted off, proud and pleased with himself.

No one saw how Fraukje blanched and trembled. To make matters worse the guests suggested that Fraukje try the ring on, and to please them and to get it over with Fraukje obliged. All the guests commented on its sparkle and furious glow. "It must be real" one of them said: "It's of such beauty." And they called her indeed a lucky girl. Fraukje smiled but kept silent about the ring.

It was indeed the same emerald ring that Fraukje had tossed into the sea — her engagement ring — the seal of her betrothal to Onno but also the seal of her pride which had shown her love to the door.

Her heart trembled every time she looked at the ring. Still she managed to joke and smile as if amused with this incident. But when her eyes met her father's, she had to turn away for she was startled by the fear and forboding in his eyes. Much to her annoyance the ring remained the object of the conversation all through the feast. Everybody wanted to see it and admire it, and they always remarked on her good luck. Fraukje smiled as she listened to all this praise, but with sinking feeling, fearing that her heart would break if Onno was right and would not return.

Seemingly happy, Fraukje danced until the early hours of the next day and everyone departed saying that they had never seen her happier and more beautiful. Even then she joked and laughed as she saw her guests off. But that very day, the good fortune of the van Stavorens changed.

The following weeks word went out that Fraukje had given orders to destroy the grain only to retain high prices. The people were furious and no one would forgive her. Now they understood why Onno had left "De Vrouwe van Stavoren" and why his best sailors had gone with him.

Those who stayed on and sailed out with "De Vrouwe van Stavoren" sabotaged and damaged the cargo as well as the ship, and when the ship returned, costly repairs had to be made before she could sail out again. Newly hired sailors turned out to be incompetent, not trustworthy, causing many losses. New captains with or without orders from Fraukje were harsh and without mercy, and soon mutiny broke out on the ships, causing more damage on cargo and ship.

No longer were the van Stavoren's ships regarded with respect and favoured with business, as cargos were too often reported stolen or arrived damaged, if they arrived at all. Years of badly handling the ships and the business damaged the once so much honoured name of the van Stavorens.

Worse of all, the harbour, the most valuable possession of the van Stavorens, was no longer open. The grain which had been dumped outside the port had gathered silt and shells and had formed an island which grew and grew, slowly blocking the entrance to the port. The traders had to move to other ports, and house after house was left and abandoned to deteriorate and fall to ruin.

The van Stavoren's farms didn't fare any better for the once faithful hired farmers left in disgust for America to become their own masters. Newcomers moved quickly out when they heard that there was a curse on the van Stavoren house. Seigneur van Stavoren died a broken man.

Now Fraukje lived alone in the large house. Her servants left one after the other; for, in aging, Fraukje had grown bitter and short tempered. The once stately house deteriorated through neglect.

Seagulls nested on the newly formed island, and day after day they screamed before Fraukje's window for food. In fear and frustration she fed them, though she didn't like them; for they always reminded her of the children who had cried for bread and had to die of starvation because of her selfish order and foolish pride.

After her father died, no one ever came to see her, as no one forgave or forgot her heartless deed. Eventually all the van Stavoren's wealth was gone, and Fraukje, who'd grown up in luxury, suffered abject poverty.

At last the once proud and beautiful Fraukje went around in rags, poorer than poor because of her loneliness. One day people found her in the street, starved not only of food, but even more of affection. Still, on her finger, she wore a beautiful emerald ring.

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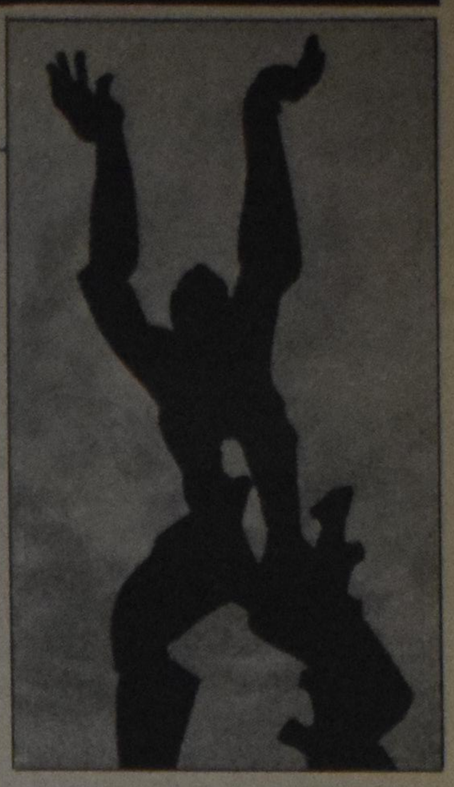
Issue



On this and the next page we publish a lengthy letter to the Editor from Bill and Helen Van Dyk and an equally lengthy reply from the Editor on the subject of Christians and war. The whole thing started when we published an editorial entitled "Better dead than misled." It was written to commemorate the fortieth anniversary of the Normandy invasion during World War II. We hope the following exchange will help our readers reflect on this important question that has dogged the church ever since Roman soldiers were converted to Christianity.

Not willing to kill for my country

I cannot believe your comments in the June 22 issue. I sincerely hope they are the product of carelessness and thoughtlessness, and not the product of honest reflection.

You say: "Those who say 'better red than dead' indicate a lack of principles. They are concerned more about survival than about obedience. They choose length of life over quality of life."

A false dilemma

In the first place, you have posed a false dilemma. I don't know any "pacifists" who believe that the alternative to world peace — to the survival of the planet — is adherence to communism. That was a very sad and very dishonest rhetorical device.

I am in favour of nuclear disarmament for many reasons, all of which are intimately bound up with my faith in a God of love and peace and justice, and in my humble attempt to follow the example of the Son of God, who never killed or maimed or starved anybody, and who never threatened to do so, but who brought healing and peace and joy instead.

In the second place, I think that the idea that we Christians have a right to threaten the world — not the Russian army, but the entire world — with nuclear annihilation because we don't want to lose a war is monstrous. We are talking about God's creatures, men, women, children, dying very slow, painful deaths, because we have decided that our way of life is more valuable than life itself. That is not faith. That is the ultimate egotism.

And your use of the phrase "better dead than misled" is carelessly jingoistic. Surely you don't mean to appeal to the sort of people presently running around with phrases like that on their lips (and other phrases like "love it or leave it," "My country right or wrong," "kill a commy for Christ today," "Bomb Iran," etc.).

Thirdly, you don't seem to appreciate the fact that our nuclear weapons (so our government claims) are only to be used as a "deterrent." That means they will only be launched if the Russians attack first. However, if the Russians attack first there would be no need to launch our missiles, for their purpose — to deter a Russian attack — no longer exists. Their purpose at that stage could only be the gratification of some sadistic impulse to create massive destruction and human suffering. This has nothing to do with Christian conviction or conscience.

Love conquers all

To cite Rev. Albertus Van Raalte as exemplary is ridiculous. Could you, sir, as a father, honestly prefer your son's death to his cowardice? Again, you have proffered a false dilemma: the American civil war was fought in order to preserve the unity of the United States, not to eradicate slavery.

You forget, sir, that Christ came to conquer the world with the force of His self-less love and limitless forgiveness. It is the height of arrogance for any Christian to assume that his own faith and his own politics are so infallible that he may rely on it to justify annihilation of the world, for that is what defence is all about today.

You ask the wrong question and you pose an utterly false dilemma. The question is not whether or not Christians may die for their faith; the question is whether or not Christians may *kill* for their faith. And in today's world, the question is whether or not Christians may kill everybody for their faith.

You also make the secular humanist error of assuming that the preservation of Christ's kingdom depends on the courage and will of sinners. God will preserve His kingdom. He does not depend on us to do it for Him, and for us to kill in His name is utter blasphemy.

I am sorry, Mr. Witvoet, but I am not willing to die for my

Christians may have to kill in service of justice **Editor's response**

I don't know exactly where to start, Bill and Helen. Let me begin by saying that my editorial did not apply to principled pacifists when it said that "many comfortable, materialistic westerners are not willing to die for the freedom of their country." These same comfortable and unprincipled people may be just the ones who will resort to using a nuclear bomb to solve their problem, I agree.

I fully respect your position and that of other pacifists as being born out of a sense of love and obedience.

Important misreadings

Having said that, I would like to point out that, in my opinion, you have misread my editorial rather badly.

For example, my editorial did not at all touch on the subject of nuclear armament. Yet, much of your letter deals with that topic. I too am in favour of nuclear disarmament, provided it is done responsibly. Frankly, I think disarmament should take place on a wider scale, nuclear and non-nuclear, if only because we spend far too much of our God-given resources on preparation for war.

Secondly, when I referred to the "better red than dead" mentality, I did not mean a preference for "adherence to communism." The slogan refers to allowing communism to take over the country by force rather than resisting such a move. This mentality is gaining ground in Europe, especially in Holland.

Thirdly, the American Civil War was fought for a number of reasons, and slavery was one of them. I think that Rev. Van Raalte chose the slavery issue as his reason for wanting his sons to fight courageously for the North. It may not have been the main issue from the point of view of the historian, but it was Van Raalte's main issue, and that was the thrust of my comment.

Fourthly, I did not say that Christians may kill for their faith. What I hinted at was that faith allows them to kill as servants of the government, which has been given the power of the sword by God to protect the citizenry from evil doers. In other words, Christians may be soldiers and policemen. This is not in violation of the sixth commandment, which reads "you shall not murder." Murder is always wrong, in or out of uniform.

Important differences

However, in spite of what I think and misunderstandings, we differ about the matter of war in a rather significant way.

From your statement "follow the example of the Son of God, who never killed or maimed or starved anybody" and your reference to texts like "blessed are the peacemakers" I conclude that in this instance you read the New Testament in isolation from the Old Testament. This, by the way, is what most Christian pacifists do. They think that Christ ushered in a period which no longer permits the use of force, even by legitimate agents, unlike the period of the Old Testament. This position leads to different interpretations of the New Testament.

Let's use your statement as an example. What does it mean to follow Christ, who never killed anybody? Christ was neither a soldier nor a police officer, so he was not supposed to wield the sword. He had a very unique profession: He was Mediator. Do we have to do what He did?

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country. Above all — and this is the real issue — I am not willing to kill for my country. I am especially unwilling to kill children for my country. And if I am unwilling to do it, I can only conclude, as a Christian, that I must also be unwilling to *threaten* to do it. I suppose that makes me a lousy Christian. So be it.

A depressing editorial

How depressing to read an editorial that is so quick to reduce one of the most complex and heart-rending political issues of our age to a simple mindless slogan! How far, how many light-years we are away from the simple wisdom and goodness of "blessed are the meek" and "blessed are the peace-makers"! Surrounded by terrible social and political crises, is this going to be our Christian witness?

Lastly, Mr. Editor, I am not a "comfortable, materialistic westerner." Sir, they are the people who believe in sacrificing the entire world on the altar of the bomb, not for faith, love, peace, or justice, because if they had faith they would not believe in the Bomb, and if they had love, they would not wish the destruction of the world, and if they had peace, they would not be so paranoid of our "enemies" but would seek dialogue with them, and if they sought justice, they would not allow two-thirds of the world's children to starve while they spend their trillions on weapons, the use of which would be more evil than any good they could possibly hope to achieve with them.

How unChristlike Christians sometimes act. How absurd our sense of proportion. What a missed opportunity to offer a distinctive witness at such an important time!

Bill and Helen Van Dyk,
Chatham, Ont.

to Bill and Helen Van Dyk

Do we have to become rabbis and must we surround ourselves with disciples? Are we called to take upon ourselves the sins of the world? Is that what it means to follow Christ?

To follow Christ we do not have to do *what* He did, but we have to be *like* Him in whatever it is we do. If soldiers, we must be soldiers who love God and neighbour.

And what about the statement "blessed are the peacemakers?" Does that mean that we may not wield the sword? When a parent separates two fighting children, and spanks each one of them, could that parent still not be considered a peacemaker? Peacemakers *act*, unlike peacekeepers, and their actions change the situation for good, even if they use legitimate force.

Life is notinviolable

There is one thing that the Old Testament teaches with abundant clarity, and that is that human life, though precious in the eyes of God, is not inviolable — it may be taken. Capital punishment and war killing was not only permitted, at certain times it was ordered.

The New Testament period has not made a radical break with that system of justice. But it introduces a period of greater spiritual maturity and cultural development, which may mean that we don't always have to resort to the use of force.

Jesus hints at the principle that life is not inviolable when He says, "But if anyone causes these little ones who believed in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea." Not that He recommends that we actually do this, but He says that righteousness is more important than life.

Romans 13 further indicates that the power of the sword has not become obsolete. The government is called "God's servant, an agent of wrath to bring punishment on the wrongdoer."

A time to speak

I think it is important for reformed Christians to say these things at a time when so many (Christians too) talk about war and peace as if they were primarily questions of personal ethics or personal feelings.

When Christ tells us not to apply the instruction "an eye for an eye and a tooth for a tooth," he is talking about our personal ethics, not about our system of law and government.

As for personal feelings, do I like the idea of having my sons die in a war? Of course not. I hate the idea. Would I personally feel good about killing another person with a gun? NO, a thousand times NO? But these feelings do not decide the issue of war and peace.

It is the rule of justice that decides this issue. And it is my hope that justice is always accompanied by the unstrained quality of mercy.

The question of a just war is, of course, a difficult question, especially when the use of nuclear weapons is contemplated. The Christian Reformed Church has a very good statement on this matter. I wholeheartedly support the idea that nuclear weapons violate the idea of a just war.

Besides, there never has been and there never will be a war that is hundred per cent just. Yet, we are called upon, from time to time, to take part in actions that are not fully just. We judge certain actions to be worthy of our support, even though we do not identify the kingdom of Christ with these actions.

But I have to say more. There is too much militarism around to merely proclaim, it's allright to fight a just war. Reformed Christians have to protest the spirit that, to quote a recent statistic, makes the US the top exporter of weapons to the third world. Within the context of all that fearful dependence on huge stockpiles of destructive weapons my editorial may come across as saying a good thing at the wrong time.

I hope that's not the case. I remarked in my editorial that "there's a time to speak against escalation of arms and there's a time to pick up arms and fight to the death." Since the occasion of my writing was the fortieth anniversary of the Normandy invasion of 1944, and since people have become confused about the need to maintain some military preparedness, I think I was being timely.

Bert Witvoet

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Thanks

JONGKIND: We thank God for the joy of sharing with you our happiness on our 40th Wedding Anniversary. Thank you to all our children, grandchildren, relatives, friends and acquaintances for all the tokens of love, and for donations to the Lighthouse.
Dirk & Rie Jongkind, 1207 - 300 Eglinton Ave., E., Toronto, ON M4P 1L5

WYBENGA: We would like to say a special thank you to our children, grandchildren and great-grandchildren, relatives and friends, for the cards, gifts, flowers, and best wishes on our 50th Wedding Anniversary. It will always be remembered. But above all we thank our God for his protecting care all those years, and pray for his guidance in the years to come.
Mr. and Mrs. Peter Wybenga, 33 John St., Hagersville, ON N0A 1H0

Birthday

Happy 80th birthday to Mom, Grandma and great-Grandma,

JACOBMINA SIERTSEMA

on August 12, 1984.
We pray that the Lord will continue to bless her and keep her in His constant care.
May you have a blessed day with all your loved ones.
Love from all your children, grandchildren and great-grandchildren.
Home address: Box 117, Blyth, ON N0M 1H0

Births

BENTUM: With thankfulness to God Who gives all good and perfect gifts we announce the birth of our son BENJAMIN JEREMY on June 16, weighing 9 lbs. 5 oz. He is welcomed eagerly by brothers Mark, Jamie and Raymond and grandparents Mr. and Mrs. Abel Bentum and Mr. and Mrs. Jim Klingenberg of Woodstock.
Jake and Janet Bentum, R.R.#8, Woodstock, Ont.

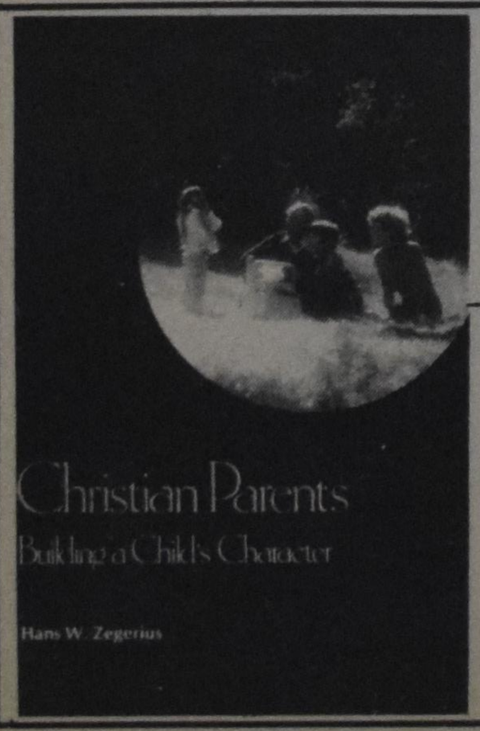
Births

DE VRIES: With joy and thanksgiving to the Lord, we are happy to announce the birth of our son WILLIAM BRENT. Born July 19, 1984, in Palmerston and District Hospital, weighing 10 lbs. 6 oz. Brother to David Klaas. Proud parents are Jerry and Margaret De Vries. Grandparents are Mr. and Mrs. B. Wagter of Dunnville and Mr. and Mrs. K. De Vries of Drayton.
Home address: R.R.2, Drayton, Ont.

DYKEMA: "Children are a gift from the Lord" (Ps. 127:3).
We, Kelvin and Joanne Dykema (nee Vander Plaat) are very thankful to God for the birth of our beautiful daughter, MEAGHAN LYNN, born June 29, 1984, 8 lbs. 7 oz. A little sister for Nathan. First granddaughter for Rev. and Mrs. H. Vander Plaat and Mr. and Mrs. S. Dykema, all of Beamsville, Ontario. 2nd great-grandchild for Mrs. L. VanderPlaat-Booy and another great-grandchild for Mrs. E. Dykema-Reipma, both of the Netherlands.
Home address: 7323-180 St. Edmonton, AB T5T 2T1

EISING: Praise God from whom all blessings flow.
Adrian and Rosanne (nee Suk) Eising are thankful to the Lord for the birth of their daughter BETHANY JOY born on June 28, 1984. Bethany is the third grandchild for Mr. and Mrs. J. Eising of Tilsonburg and second grandchild for Mr. and Mrs. Tom Suk, St. Catharines.
Present address: 1006 Terrace Dr., Onalaska, Wisc., USA 54650

MEDSKER: "Children are a gift from the Lord" (Ps. 127:3).
With great joy and thankfulness to God, our creator and giver of life, we Ken and Marge (nee Smids) are happy to announce the birth of our second child, MEGAN JEAN, born May 26, 1984, weighing 6 ½ lbs. Megan is a sister to Laura Mensina. Megan is the second grandchild for Mr. and Mrs. Jerald Medsker of Martinsville, IL, and eighth grandchild for Mr. and Mrs. Joseph Smids of Sarnia, Ont. Megan is a great-grandchild for Mrs. Laura Medsker of Jasonville, IN, and Mr. and Mrs. Klaas Bos of Sarnia, Ont. Megan is a new cousin for Elicia, Kevin, Shanleigh, Stephen, Karin and Heidi.
O Christ, Thyself a Child
Within an earthly home
With heart still undefiled,
Thou didst to manhood come;
Our children bless, in every place,
That they may all behold Thy face;
And knowing Thee may grow in grace.
— Taken from the hymn "Our Father, by whose name" by F. Bland Tucker.
3121 Barton Street, SE, Grand Rapids, MI 49506



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VERDUYN: We Robert and Hettie with great joy are thankful to God for entrusting to our care, a son, TREVOR JUSTIN on Thursday, July 12, 1984, weighing 8 lbs. 4 oz., at Tillsonburg Hospital. Proud grandparents are Mr. and Mrs. John Verduyn of Dundas and Mr. and Mrs. Don Vander Laan of Waterdown.
Home address: R.R.#7, Tillsonburg, ON M4G 4H1

ZWIERS: Rick and Carol thank God for a beautiful, healthy girl, JENECA MARIE, born July 18, 1984. Proud grandparents are Mr. and Mrs. D. Schouten of Fenwick and Mr. and Mrs. H. Zwiers of Essex, Ont. Great-grandparents are Mrs. W. Vahrmeyer of St. Catharines and Mr. C. Overgaauw of Grimsby and Mr. and Mrs. J. Zwiers of Essex, Ont.
Home address: 302 Main St., E., Grimsby, ON L3M 1P8

Marriages

DEBLIECK-SCHELHAAS: In the spirit of Christian joy, we, KIM and CONROY, together with our parents, Mrs. (Mr.) Jo-Anne de Blieck of St. Thomas and Mr. and Mrs. Ron and Stephanie Schelhaas of London are happy to announce our forthcoming marriage. The ceremony will take place, the Lord willing, on Saturday, August 18, 1984 at 4 p.m. in the Bethel Christian Ref. Church of London. Rev. J. Vantil officiating.
Future address: R.R.#3, Tavistock, Ont.

GROENEWOLD-VEUGER: "Therefore be imitators of God, as beloved children. And walk in love, as Christ loved us and gave Himself up for us, a fragrant offering and sacrifice to God" (Eph. 5:1,2).
We like to share our joy in the marriage of our children, ELAINE and HARRY. This ceremony will take place, the Lord willing, on Friday, August 17, 1984 at 2:30 p.m. in the Chr. Ref. Church of Duncan, BC. Rev. Jakob Kits, uncle of the groom, officiating.
Mr. and Mrs. Jelmer Groenewold
Mr. and Mrs. Ed Veuger
Future address: #113-2515 Alexander St., Duncan, BC V9L 2W8

KING-BENNINK: "Rejoice in the Lord always..." (Phillipians 4:4).
Mr. and Mrs. John King of Wyckoff, New Jersey and Mr. and Mrs. William Bennink of Grimsby, Ont., rejoice in God's goodness as they announce the forthcoming marriage of their children, NANCY CLAIRE and DAVID WILLIAM. The ceremony will take place, the Lord willing, on Saturday, August 4, 1984 at 4:00 in the Calvin Chr. Ref. Church of Wyckoff, New Jersey.
266 Merlin Pl., Box 163, Wyckoff, New Jersey 07481

LIP-TAMMING: The forthcoming marriage of ROSEANNE and GARY is an occasion of solemn joy and hope. In the presence of relatives and friends, Rose and Gary will pledge their love and faithfulness to each other, seeking God's blessing on their covenant on August 31, 1984 at 5:00 p.m. in the Mountainview Chr. Ref. Church of Grimsby, D.V. The parents of the bride are Mr. and Mrs. H. Lip. Parents of the groom are Mr. and Mrs. A. Tamming.

PEL-HIEMSTRA: Hotze and Pat Pel and Andy and Pat Hiemstra are pleased to announce the wedding of their children MARSHA and ART, the Lord willing on August 11, 1984 at 11 a.m. in Rehoboth Chr. Ref. Church, Bowmanville. Rev. A. DeJager officiating.
R.R.#1, Bowmanville, Ont.

Marriages

GROTENHUIS-JOUSTRA: Mr. and Mrs. Dirk Lammers of Drayton, Ont. are pleased to announce the forthcoming marriage of their daughter WILMA to JACK, son of Mr. and Mrs. Kees Joustra of Vernon, Ont. The ceremony will take place, D.V., on September 1, 1984, at 5:30 p.m. in the Williamsburg Chr. Ref. Church. Rev. Wieger De Jong officiating.
Future address: R.R.4, Winchester, On K0C 2K0

MACLEAN-VERHULP: We are thankful to our heavenly Father Who brought our children, CHRISTINE and BRYAN together. Mr. and Mrs. James MacLean of Spryfield, Nova Scotia and Mr. and Mrs. Tony Verhulp of Atwood, Ont. rejoice in announcing the forthcoming marriage of our children on August 18, 1984 in Calvin Presbyterian Church of Halifax, Nova Scotia.
Mailing address: c/o Mr. and Mrs. James MacLean, 14 Olie St., Spryfield, NS B3R 1M8

MANTEL-VIS: Mr. and Mrs. George Mantel of Dundas, Ont. and Mr. and Mrs. Anthony Vis of Fruitland, Ont. are happy to announce the marriage of their children, LOUISE and BOB. The wedding took place on July 14, 1984 at 3:30 p.m. in the Calvin Chr. Ref. Church of Dundas, Ont. Rev. P. Van Egmond officiated.
They will reside at 1827 River Dr., New Westminster, BC V3M 2A7

NYHOLT-VERHAGEN: With joy and thanksgiving to God, ELIZABETH KLAZINA and JOHN WILLIAM, daughter of Mrs. Elizabeth Verhagen (and the late Mr. Clarence Verhagen) Brantford, Ont., and son of Mr. and Mrs. John Nyholt, Sarnia, Ont., will be united in marriage on Saturday, August 25, 1984 at 4:00 p.m. in the First Chr. Ref. Church, London, Ont. Rev. Morris N. Greidanus officiating.
Future address: 416 - 140 Cherry Hill Dr., London, ON N6H 4M5

PLAISIER-LINTON: Mr. and Mrs. Pieter Plaisier are very happy to announce the forthcoming marriage of their daughter YVONNE to SAM, son of Rev. and Mrs. T. Dwight Linton of Stone Mountain, Georgia, USA. The ceremony will take place, the Lord willing, on Saturday, August 25, 1984, at 3:00 p.m. in the Chr. Ref. Church, 287 Water St., Guelph, Ont. The father of the groom will be officiating.
Future address: 37-462, M.I.T., 77 Massachusetts Ave., Cambridge, Massachusetts, USA 02139

VAN DER MOLEN-HEEG: Believing that the Lord has brought our children together, Mr. and Mrs. Minne Van Der Molen, and Mr. and Mrs. John Heeg rejoice in announcing the forthcoming marriage of their children, HENRIETTA BERNICE and STUART JOHN. This celebration will take place, the Lord willing, Friday, August 24, 1984, at 7 p.m. in the Ebenezer Chr. Ref. Church, Jarvis, Ont. Pastor Jim Tuininga officiating.
Future address: R.R.#1, Hagersville, ON N0A 1H0

VAN ELBERG-NUGTEREN: With joy and thankfulness to God Mr. and Mrs. Johan and Maatji Van Elburg of Thunder Bay, Ont. are happy to announce the forthcoming marriage of their daughter MARIANNE to ARCHIE, son of Mr. and Mrs. Leendert Nugteren of Woodstock, Ont. The wedding will take place, the Lord willing, on August 17, 1984 at 1:30 p.m. in the First Chr. Ref. Church, Thunder Bay, Ont. Rev. A. Leegwater officiating.
Future address: R.R.7, Woodstock, ON N4S 7W2

Marriages

WINTER-POLET: With joy and thankfulness to the Lord, we, Peter and Neil Winter and James and Janet Polet, wish to announce the forthcoming marriage of our children, YOLANDA GRACE and JEFFREY JAMES, the Lord willing, on Saturday, August 25, 1984 at 3:00 p.m. in the First Chr. Ref. Church, Brantford. Rev. Clifford Bajema officiating.
Future address: 959 Dunham St., S.E., Grand Rapids, MI 49506

VAN DYKE-PASSCHIER: Mr. and Mrs. Ralph Van Dyke of Kitchener and Mr. and Mrs. Anton Pusschier of Blyth are happy to announce the marriage of their children, SANDRA and JOHN. The ceremony will take place, the Lord willing, on Saturday, August 18, 1984 at 2:30 p.m. in the Kitchener Chr. Ref. Church. Rev. J. Koops officiating.

KUIKEN-VOS: Mr. and Mrs. J. Kuiken and Mr. and Mrs. G.J. Vos are pleased to announce the forthcoming marriage of their children BARBARA ANN and STEPHEN KENNETH. This celebration of love will take place, the Lord willing, on Saturday, August 4, 1984 in the Bethel Chr. Ref. Church of Acton, Ont. Rev. J. DeJong officiating.
Future address: R.R.#3, Acton, ON L7J 2L9

VRIELING-SPEELMAN: With joy and thankfulness to the Lord, Mr. and Mrs. Klaas Vrieling and Mr. and Mrs. Anton Speelman are pleased to announce the marriage of their children, NELLY and HANS. The ceremony has taken place the 30th of June. Rev. Herman Speelman brother of the groom officiating.
Address: 1212-4th St., N.W., Calgary, AB T2M 2Y5

Anniversaries

Guelph Nepean
1959 August 8 1984
"I have called thee by thy name; thou art mine" (Isaiah 43:1b).

TONY and TENA ALBLAS
(nee Top)

To our parents and grandparents on your 25th Wedding Anniversary. Congratulations from your ever loving children and grandchild.
We pray that God with his bountiful mercies will continue to bless and keep you in His loving care for many years to come.
Sylvia & John Hogeveen; Melissa — Ottawa
John — Saskatoon
Ed — Nepean
Rod — Nepean
Home address: 81 Rita Ave., Nepean, ON K2G 2G0

1934 August 1 1984
With thanksgiving and joy in our hearts we are happy to announce the 50th Wedding Anniversary of our parents and grandparents,

JOHN and AAFJE DE RAAF
(nee Van Roon)

John De Raaf; Kimberlee, Pamela — Oshawa
Clarence & Beverly De Raaf; Caroline & Wayne, Jim, John — Trenton
Lawrence & Brenda De Raaf; Kevin, Denise, Shawn, Colin — Nepean
Arie De Raaf & Penny; Rodney, Jeffrey — Frankford
Neil & Carol De Raaf; Tracey, Vickey — St. Catharines
Ann De Raaf & Wally — Oakville
Susan & Joe VanderVeer; Amanda — New Castle

Share your family news with the readers of C.C.

Classifieds

Anniversaries

Congratulations to Goitzen and Eke Hollema (nee Van Wieren) who will celebrate their 50th Wedding Anniversary, D.V., on August 23, 1984.

Surhuisterveen, Fr. Alliston, Ont.
1934 1984
Thank God from whom all blessings flow.
On August 23, 1984, the Lord willing, we hope to celebrate with our parents, grandparents and great-grandparents the occasion of their 50th Wedding Anniversary.

GOITZEN and EKE HOLLEMA
(nee Van Wieren)

We are thankful to the Lord for the years He has given you together, and pray He will continue to guide you and bless you both in the future.
Congratulations Heit and Mem, Pake & Beppe.
Coos & Date Niewland — Leeuwarden, Fr.
Maaike & Berend VanderMeer — Baxter, Ont.
Rep & Willy Hollema — Alliston, Ont.
Geertje & Geert Nyenhuis — Alliston, Ont.
Atze & Liz Hollema — Avonlea, Sask.
Geeske & Fred Byl — Everett, Ont.
Harmke & Dick Sluiter — Alliston, Ont.
Boukje & Aris De Bruin — Alliston, Ont.
Gelske & Will Sheriffs — Alliston, Ont.
Harm & Laurie Hollema — Everett, Ont.
Jantje & Jan Scheurwater — Brampton, Ont.
Gosse & Janneke Hollema — Alliston, Ont.
and 42 grandchildren and 4 great-grandchildren.
Home address: 340 Albert St., W., Alliston, Ont.

St. Catharines Hamilton
1949 August 21 1984

HERBERT and MARY GROENEWEGEN
(nee Battenburg)

Text: "The Lord is my Shepherd, I shall not want ..." (Psalm 23).
With happiness and thanksgiving to the Lord, we look forward to celebrating the 35th Wedding Anniversary of our parents. It is our prayer that the Lord may continue to bless them with each other and we with them.
Love from your children:
Nelly & John Jansen; Sheryl, Ken, Janice, Patricia
Harry & Jeannette; Erin, Sandi, Tim, Lindsay Joy
Betty & George de Boer; Kevin, Lindsay
Annette & Don Clarke
Neil
Open House will be held at Harry Groenewegen, August 18, 2-4 p.m. at 151 Annabelle St., Hamilton. In case of rain Open House will be held in the Immanuel CRC, corner of W5th St. and Mohawk Rd.
Best wishes only.

Congratulations and Best Wishes!

Congratulations to Clarence and Joyce Tigchelaar (nee Turkstra) who will celebrate their 50th Wedding Anniversary, D.V., on August 14, 1984.

With joy and thankfulness to our Lord we are happy to announce the 50th Wedding Anniversary of our parents, grandparents, and great-grandparents,

LEONARD and NELLIE HORDIJK
(nee Van Vliet)

on August 23, 1984, D.V.
Their wedding text is from 1 Thessalonians 5:16-18.
We pray that the Lord will bless you, and keep you in His loving care.
With love from all of us:
John & Tina Hordyk — Port Burwell, Ont.
Sid & Jennie Kaastra — Clinton, Ont.
Paul & Sylvia Hordyk — Millbrook, Ont.
Len & Ena Hordyk — Burlington, Ont.
William & Betty Hordyk — Wyoming, Ont.
Bill & Audrey Teeuwsen — St. Catharines, Ont.
Nick & Corry Hordyk — Ravenna, Ont.
32 grandchildren and 10 great-grandchildren.
There will be an Open House at the Calvin Memorial Chr. School, Scott St., St. Catharines on Saturday, August 25, 1984 from 2:30 - 4:30 p.m.
Home address: 18 Walker Ave., St. Catharines, ON L2N 3L6

Brampton Richmond
1959 August 8 1984
Our praise and thanks go to God as we are happy to announce the 25th Wedding Anniversary of our parents,

HENK and DINI OLDEJANS
(nee Kalsbeek)

We pray that the Lord will continue to bless and guide them for many years to come.
Love and congratulations from;
Merlin
Grace
5220 Lancing Rd., Richmond, BC V7C 3A1

Anniversaries

Hogeterp Nova Scotia
1959 August 5 1984
The Lord willing, on August 5, 1984, we hope to celebrate the 25th Wedding Anniversary of our parents,

ROELOF and MAAIKE HOGETERP
(nee Sikma)

We thank God for keeping them in His care during their years together. It is our prayer that the Lord will continue to keep them in His care in the years to come.
With much love from your children:
Bert & Wilma Visser — P.E.I.
Henry, Evelyn, Theo, and Annette.
Relatives and friends are invited to an Open House on August 3, 1984, 7:30 p.m., at the Kentville Baptist Church.
Home address: R.R.#2, Centreville, Kings Co., NS B0P 1J0

Hamilton Hannon
1934 August 14 1984
With joy and thanksgiving to our God, we hope to celebrate with our parents, grandparents and great-grandparents,

CLARENCE and JOYCE TIGCHELAAR
(nee Turkstra)

the occasion of their 50th Wedding Anniversary. May the Lord bless you from Zion, He who made heaven and earth" (Ps. 134:3).
Love and best wishes.
Dorothy & Richard Forrester — West Germany
Shirley & John Bakker — South Africa
Ed & Jan Tigchelaar — Lafayette, Indiana
Richard & Anne Tigchelaar — Hannon, Ont.
Clare & Carolyn Tigchelaar — Burlington, Ont.
Dan & Ida Tigchelaar — Victoria, BC
Dave & Joanne Tigchelaar — Calgary, Alta.
25 grandchildren, 2 great-grandchildren.
To celebrate this happy occasion a family reunion will be held at Elim Lodge in Peterborough from August 4-11.
Open House Tuesday, August 14, 1984 7 - 10 p.m. at John Knox Memorial Christian School gym, 795 #8 Highway, Fruitland, Ont.
Best wishes only.
home address: R.R.#1, Hannon, ON L0R 1P0

1959 August 1 1984

JOHN and TINEKE LUTGENDORFF
(nee Vrieling)

With great joy in the Lord's blessing, we would like to announce the 25th Wedding Anniversary of our parents.
May God continue to bless you;
Larry
Marilyn
Open House will be held August 25, from 2-5 p.m. at 6 Parkend Ave., Brampton, ON L6Y 1B2

Obituaries

Op maandag 9 Juli nam de Here tot zich onze geliefde vrouw, moeder, grootmoeder en overgrootmoeder,

SINA WILHELMINA BERENTSCHOT
(geb. Calkhoven)

in haar 82e jaar.
Echtgenote van Reinier — Whitby
Moeder van:
Dick & Jopie: Brian, Eric — Oshawa
Henk & Anneke; Jacquie, Julie, Shari — Whitby
Wim & Mary; Rene, Kevin, Derek — Oshawa
Johanna & Pieter; Ronald — Oshawa
Theresa & Marty; Christian
De Here heeft gegeven, de Here heeft genomen de naam des Heren zij geprezen. (Job 2:21b).

"And when I go and prepare a place for you, I will come again and take you to myself, that where I am you may be also. I am the way, and the truth and the life, no one comes to the Father but by me" (John 14:3,6).
On July 7, 1984 the Lord called unto Himself,

PETER HAMMING

in his 86th year.
Husband of Jane Hamming.
Step-father of:
Ann & Bill De Boer — Wyoming, Ont.
Klaas & Grace Huizinga — Petrolia, Ont.
Gary & Tina Huizinga — Wainfleet, Ont.
Henry & Margaret Huizinga — Wainfleet, Ont.
Sylvia & Fred Breukelman — Binbrook, Ont.
Betty & George Gritter — Wainfleet, Ont.
29 grandchildren and 2 great-grandchildren.
Peter Hamming was a resident of Shalom Manor for the past four years. A funeral service was held at Grace Chr. Ref. Church of Welland, July 9, 1984. Interment took place in Sussex, New Jersey.
Home address: R.R.#3, Wainfleet, On L0S 1V0

Believing the promise of the Lord, that whosoever believes that Jesus Christ is Lord, will be saved, our dear wife, mother and grandmother,

GERTIE KOOMANS

was taken to her eternal home in her 63rd year on July 7, 1984, where she is waiting for the return of Jesus Christ and the new heaven and the new earth, where there will be no more cancer and suffering and the Lord will wipe away all tears.
Husband: Hugo Koomans, Sr., R.R.2, Belleville, ON K8N 4Z2
Children and grandchildren.

1908 1984
Sept. 1 July 12

ALBERT NEUTEL

For 51 years, loving husband of Ruth Neutel (nee Heeling) and beloved father of eight, grandfather of 31, great-grandfather of 4 children. He was predeceased by son Albertus in 1950.
His life was dedicated to the service of the Lord, showing to us, to his neighbours, and to all he met on life's pathway, the way of salvation.
Harry & Deet Neutel
Albert & Jane Neutel
Gladys & Joe Baart
Helen & Bram Boertjes
Walter & Ineke Neutel
George & Jane Neutel
Alice & Bob Proper
Margaret & Nick Van Dyk
The funeral took place in Ottawa on July 14, 1984, burial at Pinecrest cemetery.
Praise God from whom all blessings flow.
Home address: R. Neutel, 829 Walkley Rd., Ottawa, ON K1V 6R6

Obituaries

Zalig zijn de doden die in den Here sterven. Plotseling is uit onze vriendenkring een onzer leden,

KLAAS HOEKSTRA

door de Here weggenomen op de leeftijd van 83 jaar.
Wij zullen hem missen. Hij was in veel opzichten een voorbeeld voor ons. Ook hierdoor roept God ons toe: Bereid uw huis want gij zult sterven. Trooste de Here zijn kinderen in dit verlies. De vriendenkring in Trinity en Hope Towers, Holland Christian Homes. Brampton, Ont.
Mr. M. Mooibroek
Mr. S. Fisher
Mr. D. Vanderly
Mr. J. Schryber
Mr. G. Veldman

Nieuwlande St. Catharines
En zo mijn hart en vlees bezwijkt
Hij is de rots, die nimmer wijkt
Ja ook de kille doodsjordaan
Bracht mij niet meer verschrikking aan
Daar is de Heiland met mij gegaan
God is goed.
Heden werd van ons weggenomen in zijn 86ste jaar,

AALDERT JAN SEINEN

Geliefde man van Geertje Seinen (nee Schottert)
Geliefde vader van:
Gezina Linnett — Cornwall, Ont.
Henny & Dick Heemskerk — Fruitland, Ont.
Sientje & Wilfred Commerford — Plantagenet, Ont.
Gerda Hendrika Guhl — St. Catharines, Ont.
Aaldert Jan & Marlene Seinen — Fenwick, Ont.
Geertje Seinen — Hamilton, Ont.
Seine Seinen — St. Catharines, Ont.
Grootvader van 12 kleinkinderen en 2 achterkleinkinderen.
Voorgegaan door twee schoonzoons John Linnett en Gus Guhl en door 4 broeders in Holland.
De begrafenis heeft plaats gevonden Donderdag 12 juli 1984 om 11 uur in de Maranatha Chr. Ref. Church, St. Catharines, Ont.

On Wednesday, July 18, 1984, it pleased the Lord to peacefully call home our beloved husband, father and Opa, in his 75th year,

WILLEM (Bill) VAN DYK

He will be sadly missed by his wife Johanna "Joan" (Rensen) and his children:
George & Gerda
Peter & Ebby
Bill & Barbara
Ben & Tina
Bob & Hilda
and 17 grandchildren. He is survived by his brother Art in Trenton and 4 brothers and 1 sister in Holland.
Funeral services were held on Saturday, July 21, 1984 at the First Chr. Ref. Church, Hamilton.
Corresponding address: c/o 2039 Mountain Grove Ave., Burlington, ON L7P 2H8

On July 19, 1984, suddenly our Lord called home to Himself at the age of 78,

FEDDE ZANDSTRA

beloved husband of Rika Zandstra-Baron
Dear father of:
Gé & Eliza Mostert
John & Ellen Zandstra
Jessie & Martin Mostert
Gerry & George Elzinga
Jannes & Marianne Zandstra
Willem (Bill) & Corrie Zandstra
Tetty & Hank Bakker
Helen & Willem Van Straten
Julie & Brian Paterson
43 grandchildren and 1 great-grandchild.
113 Talbot St., Jarvis, ON M0A 1J0

Check for upcoming events in C.C.'s calendar of events

Classifieds

Obituaries

On July 14, the Lord called home,

GRACE SIKMA
(nee Tiemens)

at the age of 80 years.
Dearly loved wife of Carl Sikma for 58 years.
Dear mother of:
Francis Sikma Groningen — Holland
Lawrence & Margaret Simonse — Toronto
Evert Sikma — London
George & Ann Sikma — Listowel
John & Kornelia Nijwening — Strathroy
Henry & Irene Bulthuis — Victoria, BC
Ted & Edith Kloostra — Tiverton
Mrs. Sikma is also survived by 21 grandchildren and 2 great-grandchildren.
When we are called to part,
It gives us inward pain
But we shall still be joined in heart and hope to meet again.
We pray that the Lord give Dad strength in the days to come.
Home address: Mr. C. Sikma, 400 Dominion St., Apt. 11, Strathroy, ON N7G 3G8

On Sunday, July 22, 1984, the Lord took unto Himself, our beloved mother, grandmother and great-grandmother,

ZOETJE VISSER
(nee Van Elderen)

in her 86th year.
her favourite Psalm was 116.
Predeceased by her husband Bastiaan in 1975 and son Walt in 1981.
Dear mother of:
Jean & Markus Hoving — R.R.#2, Newmarket, Ont.
John & Jean Visser — R.R.#6, Bowmanville, Ont.
Jacob & Jenny Visser — Bradford, Ont.
Sandra Visser (Meyer) — Florida, USA
Agnes & Taeke Visser — R.R.#2, Newmarket, Ont.
Betsy & Pete Van Dyken — R.R.#2, Newmarket, Ont.
Bas & Carol Visser — Bradford, Ont.
Jim & Hennie Visser — Brampton, Ont.
35 grandchildren and 12 great-grandchildren.

Graduation

The parents of WINNIFRED LINKER are proud to announce her graduation from the University of Western Ontario. Winnie obtained an Honours B.A. in psychology and hopes to pursue her studies in graudate school.

Personal

Christian professional gentleman, widower, early sixties, would like to meet intelligent Christian lady for a permanent relationship. I like reading, travelling, classical music, but also quiet homelife. I expect a serious answer with photo and full details from that lady who wishes to share her life with me, to Box #4819, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Attractive, mature, Christian single mother in her early twenties seeks male companion of similar age range with a Christian background. I am very outgoing and would like to share those times with a companion. Please enclose a recent photograph, phone number and address. Send to Box #4820, Calvinist Contact, 99 Niagara St., St. Catharines, On L2R 4L3.

I have a very attractive 28-year-old sister living in the Hamilton area. She is a very sensitive, caring, young woman, who has had a very bad relationship, for too many years. She is not married. We would like very much for her to meet men of Dutch background, but its not necessary; also of a Christian background would help. If you are sincerely interested, mature, single, or divorced please write to Box #4818, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Professional gentleman, Christian, divorced, mid-fifties, and of average build seeks female companion of similar age range and living within reasonable distance of the Hamilton area to share activities, outings, quiet times. Please enclose recent photograph and phone number. Send to Box #4810, Calvinist Contact, 99 Niagara St., St. Catharines, On L2R 4L3

Cottages

Langs Marina and Campgrounds

Rice Lake

Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1984.

Write or phone for brochure:

Langs Resort and Campgrounds,
R.R.#3, Roseneath, ON
K0K 2X0
Phone: (416) 352-2308

ALTON LODGES

1 & 2 bedroom clean, housekeeping cottages; family resort; 95 metres from beautiful, sandy beach; close to fishing; 20 km. from Chr. Ref. Church.

(705) 429-2420
459 Mosley St.
Wasaga Beach, ON L0L 2P0
Site 30, Box 8, R.R.#1
LEN & RITA BETTE

Cottage and Trailer Resort

Cottage and Trailer Resort on beautiful Crowe Lake. Daily to seasonal sites on 95 treed acres. Sandbeach activities. Glen Allen Park, Marmora, Ont.; 613-472-2415.

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St. Catharines, Ont.

Phone: (416) 937-0550
toll free ZENITH 97110

Corrie De Jong, Sales Representative 934-5358 (home)

Ministers

CLINTON: The Clinton Chr. Ref. Church of Clinton, Ont. is seeking a new pastor to serve a large congregation, in a rural setting, in S.W. Ontario. We invite inquiries, which should include a personal resume, from any pastor who would like to consider the challenge. For more information pleas contact: Mr. Peter Damsma, R.R.#5, Clinton, ON N0M 1L0 or phone: (519) 482-9849.

Miscellaneous

Evangelistic materials in Arabic. Also, a handbook in English, **The Bible & Islam** ($1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.

For Rent

Bachelor's apt. available beginning mid Aug.-Sept. Located near Grimsby CRC on Main St. with easy access to Q.E.W. Call 945-1628

Stoney Creek, Ont.: 3 bedroom house with 2 appliances and garage; available July. Phone: 662-7037.

FLORIDA: 2 bdrm. condo, Indian Rocks, across road from beach (Gulf of Mexico), ideal family place. Rate: US $300-$500 per week dep. on season. Phone Toronto 445-1359 evenings to reserve.

Accommodation

Girl wishes to room and board or rent a small apartment (or share one with another girl) in Ottawa as soon as possible. Contact Sharon Clermont (collect) at 705-272-6604.

A Chr. Ref. girl from Guelph who will be entering Brock University this September is looking for room and board or an apartment to share with one or two girls in St. Catharines. If you can help her out, please call Frances Verhulst at (519) 824-0102 in Guelph.

International Plowing Match (Sept. '84). Bed and breakfast accommodation available in Christian homes, close to the site of this year's I.P.M. in Teviotdale, (near Harriston), $15.00 per night, per person. Book now to avoid disappointment! Interested parties contact Mrs. Femmy Linde, Gen. Del. Moorefield, ON N0G 2K0 or phone 519-638-2158

Help Wanted

Christian Organization invites applications for a full-time **FUND RAISER**

Duties to include:
- making contact with churches throughout the province of Ontario,
- initiating a system of local support and supervising follow-up activities,
- assistance in preparing promotional material.

Job provides a basic guaranteed salary plus a generous bonus system.

Apply to:
P.O. Box 130, Belleville, Ont.

Cascade Christian Counselling Centre

invites applications for a

Part-time Therapist

a Master's degree in Social work or psychology is desired. Clinical experience in providing individual, marital and family therapy is essential. Please submit (1) written vita (2) statement on how you integrate your faith and counselling practise, by August 30, 1984, to:

Dr. D. Farenhorst
201B-14980-104 Ave.
Surrey, BC V3R 1M9

Required: A person willing to learn a baking trade with a small bakery company in southern Ontario. For further information call 519-822-4226.

Full-time **driver-salesman** needed for wholesale florist to sell tropical plants. Hamilton area. Reply to: Box #4792, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

GEVRAAGD: Hollandse Brood & Banket Bakker. Moet geheel zelfstandig de zaak behartigen. Salaris en winstverdeling. Ook zijn wij genegen iemand te trainen voor de bakkerij.
As an alternative we are willing to train a female for the bakery. She must also be able to manage production, etc. Only those *seriously* interested in a permanent position need apply.
Please reply to Box #4821, Calvinist Contact, 99 Niagara St., St. Catharines, On L2R 4L3

Help Wanted

Reliable married man to work in feedlot. Must have experience with cattle. Good benefits and good salary. Housing is supplied. Located in Southern Alberta. Call 1-403-725-2293 or write Box 710, Vauxhall, AB T0K 2K0

Experienced herdsman for 70-80 cow dairy herd; 50 miles south of Calgary Alta. modern house in separate yard available. Phone G. Top, 403-395-2106.

CHRISTIAN SCHOOLS INTERNATIONAL

invites applications for the position of

DIRECTOR OF PUBLICATIONS

The Director of Publications is responsible for the editorial content and appearance of all CSI publications.

Qualifications

Commitment to the Reformed confessions and Christian elementary and secondary education. Skill in written and oral communication, planning, and management. Candidates for this position should have significant experience in the following areas: editing, publishing, curriculum development, and staff supervision.

Responsibilities

1. Develop detailed proposals for new or revised publications.
2. Supervise the development of manuscripts from writing through printing.
3. Supervise the publication of *Christian Home and School* and other CSI periodicals.
4. Supervise the work of editorial and production staff members.

Applications or nominations will be received until September 15, 1984.

Send resumé or request for job description to:

Michael T. Ruiter
Executive Director
Christian Schools International
3350 East Paris Avenue
Grand Rapids, Michigan 49508

Looking to buy or sell? See the Real Estate section in C.C.'s classifieds.

Accommodation

Room and board available near Trent University, Peterborough. For more information, please phone 705-748-9374.

PARTICULIER PENSION IN NEW YORK

$35.00 per nacht voor twee personen incl. ontbijt. Parkeergelegenheid. Net over de brug van Manhattan in Brooklyn. Neem uw gasten uit Nederland voor een bezoek aan New York en verblijf in een pension met Nederlandse gezelligheid. Ook geschikt voor kleine groepen.
Voor inlichtingen bel: **Albert Van Maanen.** Liefst's morgens om 8 uur ('One night deposit required at time of booking').

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119 Fort Green Place, Brooklyn, New York 11217

Cottages

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Huntsville, Ont.

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- Modern motel units: some with kitchens
- Campgrounds with hook-ups, shower, etc.
- Next to Arrowhead Provincial Park

Phone: **789-4001** or write to:
Bill and Christine Van Oene
R.R.#3, Huntsville
for reservations

*** 3 star rating.

Teachers

CALGARY: Calgary Christian, an interdenominational Christian school has 2 openings for the 1983-1984 school term: a teacher for primarily **science and math** in **grade 7 & 8,** and a part-time (30%) **French** teacher for grades 4-6. Submit resume to: M. VanderMeulen, 45 Glenview Cresc., S.W., Calgary, AB T3E 4H6; Phone: (403) 242-6827

Teachers

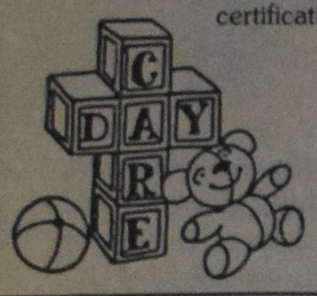
FRUITLAND: John Knox Memorial Chr. School of Fruitland, Ont. requires a **kindergarten teachers-aid** for 2 days a week, starting in September. Experience in working with children an asset. Please send a brief resume to John Knox Mem. Chr. School, Box 27, Fruitland, ON L0R 1L0

Classifieds/Events

Help Wanted | **Help Wanted**

Day Care Teacher

Openings for full-time teachers with Early Childhood Education certification in growing pre-school in the Toronto area.



Send resume to:

Mrs. H. Meininger, Supervisor
IMMANUEL DAY CARE CENTRE
Channel Nine Court
Agincourt, Ontario M1S 4B5

Administrative Secretary

C.R.W.R.C. of Canada has an immediate opening for an Administrative Secretary. To qualify the applicant should have experience in Accounting and Computerized Book-keeping systems, good typing skills, and the ability to function in a multi-faceted job.

The applicant should have completed high school and have business training. A good knowledge of the Christian Reformed Church is an asset. Preference will be given to those who have had experience as an Administrative Secretary.

Send resume and references to:

Harry Veldstra (Canadian Director)
C.R.W.R.C. of Canada
P.O. Box 5070, Suite 408-760 Brant St.
Burlington, On L7R 3Y8
Telephone: (416) 637-3434

Deadline for applications is August 31, 1984.

Real Estate

Dairy Farm for Sale

175 acres with 34 cows, quota and machinery. Newer bungalow and 2nd home on paved road; 2 miles south of Peterborough. For further information please call (705) 748-9763.

Pullets and Hogs: 20 acres, modern pullet barn; 1½ storey brick home.

Broiler breeders and sows: 40 acres, modern breeder barn, large 1½ storey home. F.C.C. mortgage.

Layer and Pullets: 10 acres; good house and swimming pool; modern set-up.

Broiler breeders and hogs: 19 acres; large brick home; contract for 6,000 breeders.

Layer farm: 10 acres on paved road, ranch style bungalow, good building, operating quota 8,230.

We have a good selection of dairy, hog and cash crop farms.

Contact:
PETER DAMSMA
Clinton, Ont.
Harold Workman Real Estate Ltd.
(519) 482-9849

Stanley Vandergoot

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London, Ontario
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Het vertrouwde adres.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Aug.24	Tues.Aug.21	*Wed.Aug.15-8:30a.m.	Wed.Aug.15-8:30a.m.
Fri.Aug.31	Tues.Aug.28	Thurs.Aug.23-8:30a.m.	Wed.Aug.22-8:30a.m.
Fri.Sept.7	Tues.Sept.4	Thurs.Aug.30-8:30a.m.	Wed.Aug.29-8:30a.m.

* Note: Classified deadline for Aug. 24 issue has been moved up a day due to vacations.

David A. Broad, B.A., L.L.B.
and
Martin Joldersma, B.A., L.L.B.
are pleased to announce the opening of their office for the practice of law under the firm name

BROAD, JOLDERSMA
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St. Willibrord Community Credit Union Building
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London, Ontario N5W 3G1
(519) 451-4001

WELCOME

to all students attending McMaster University and, Mohawk College in Hamilton, Ontario.

You are cordially invited with your friends and relatives to join us in a special worship service.

on SUNDAY, SEPTEMBER 9, 1984
at 10:30 a.m.
in the Faculty Lounge of the Divinity College at McMaster University

It will be a service of praise and adoration, of fellowship and prayer asking the Lord's blessing upon the academic life of the campus communities across our land, and to seek His Spirit's guidance in the ministry of the Christian Church to these campus communities.

WILL YOU JOIN US WITH YOUR PRESENCE?
(Refreshments will be served after the service)

There will be OPEN HOUSE at the Geisterfers
11 Forsyth Ave., South (between King and Main West)
on Sunday, September 16th at 9:30 p.m.

We also invite you to get involved in one or more of our campus ministry's activities, such as cost-suppers, bible studies, fellowship and socials, retreats and get-togethers, dialogues and volunteer service. We need your input and we like to be of service to you. Thank you.

For more information, contact your campus pastor

Pastor Aren P. Geisterfer
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Life in the Spirit

... continued from page 1.

Grace restores nature

From this set of speeches the conference moved into such topics as "True and False Prophecy," "The Charismatic in British Protestantism" and "Life in the Spirit."

On the final day Professor Jan Veenhof of the Netherlands and Dr. George VanderVelde of Toronto brought the series of lectures a little closer to the experience of most reformed Christians in the room, yet pushed it in the direction of a greater appreciation of the charismatic work of the Spirit.

Veenhof dealt with the question whether the gifts of the Spirit are natural or supernatural. He explained that the "borderline theology" about the gifts of the Spirit has been largely abandoned. This theology argued that the gifts of the Spirit were necessary for the apostolic age but not anymore.

The question of natural or supernatural he tied in with the reformational understanding of nature and grace. Grace does not oppose nature but restores it. This restoration also implies a critique of nature, which is subject to the fall into sin. "Nature is disturbed by sin, therefore nature will be critiqued by grace," he said.

Conferee Bea VanderVelde enjoys a lunch-time chat with Professor Jan Veenhof from the Free University of Amsterdam.

"Decisive for the question is not the nature of the gifts, but who directs them and the purpose for which they must be used. Man enters into a new covenant relationship with God. The gifts of the Spirit do not make us religious supermen, but men and women of God who are equipped for good work of every kind."

Open the front door

Veenhof was followed by George VanderVelde, who spoke on "The Gift of Prophecy and the Prophetic Church." VanderVelde did not yield to the notion that the prophetic gift today is merely the ability to interpret the Word of God. He believes that in addition to that general office of believer God gives a specific gift of prophecy to some believers. This is part of the ongoing revelation of the Holy Spirit to the Church, he said.

VanderVelde said that the Holy Spirit has been resisted, "refused entry by the front door." This acknowledgement does not deny the fact that the Holy Spirit is present in the churches. But this presence "is no reason for keeping the front door locked or the skylight shuttered," he added.

He further indicated that a word of prophecy must be tested by a congregation steeped in the Scriptures, so that they can know that it is indeed the Lord speaking to His Church.

The whole trend of the conference was one which openly acknowledged the fact that reformed churches along with other churches have grieved the Holy Spirit by their unwillingness to trust the ongoing work of this third person of the Trinity.

The conference closed appropriately with a time of prayer and praise that showed that even theologians can bow before the presence of the triune Lord and be moved to full-bodied praise.

Papers of the conference are available at a fee from the Institute for Christian Studies, 229 College Street, Toronto, ON M5T 1R4

Let's Play CHESS

Pete Layer

BY CORRESPONDENCE

All those who would like to play chess by mail, please read on. Another 5C (*Calvinist Contact* Correspondence Chess Championship) is planned for the 1984-85 season. All those interested, please drop me a line by Sept. 30 (postmarked). Please indicate in how many simultaneous games you would like to play. Be sure not to tax yourself too much.

Some of the rules are:

1. First class mail is used to send the moves back and forth.
2. Maximum time limit per move is 48 hours; that is 1,000 times longer than in a normal game. Normally you will only need a few minutes and one postage stamp and envelope per move.
3. Unfinished games may be judged after 18 months of play.
4. Usually there is one preliminary round (1-4 games) and one final round for the winners (2-4 games). There is no obligation to enter the final round. A book prize is available for the winner in the Final group.

Results are published as they become known. Games with valuable chess strategy are often published in the paper unless contestants state otherwise.

In previous years, players with widely different strength and experience have entered, so there is an attempt made to match contestants in the first round.

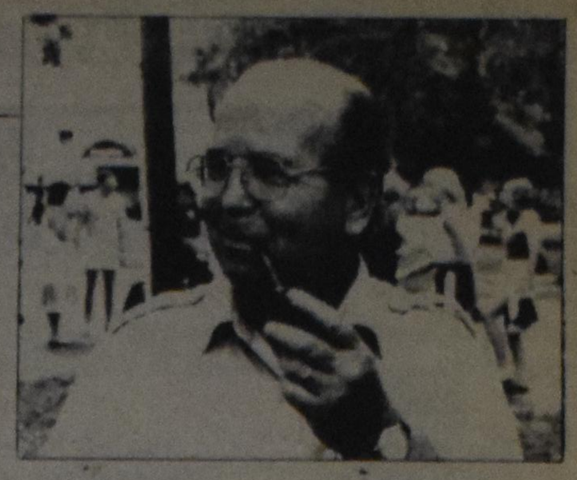
Hope to hear from you soon.

Pete

Dutch

Alleen op stap (1)

Van Halsema's Onthullingen



Herman de Jong *Van Halsema is rechercheur bij de politie geweest. Hij woont in de provincie Groningen, maar hij en z'n vrouw Margriet komen nog al eens naar Canada om hun kinderen en kleinkinderen op te zoeken. Herman de Jong beschrijft wat er verder gebeurt gedurende hun bezoek aan Canada.*

Dinsdagmorgen, acht uur. We zijn nu al weer vijf dagen bij Marietje en Wim. We hebben net afscheid genomen van Dirk. Wat weemoedig. Gedurende ons verblijf in Canada zullen we hem niet weer zien. Over een week vertrekken we naar onze zoon Bert. Oma heeft het er maar wat moeilijk mee. Het valt ook niet mee om elk jaar weer afscheid van onze lieve kinderen en kleinkinderen in Canada te moeten nemen.

Wij zijn nu al zo oud dat de Here ons van dag tot dag bij zich kan roepen om bij Hem te zijn. Er kan zoveel gebeuren in een jaar tijds. Maar Dirk's blijdschap met z'n Truusje en z'n kleine sportwagen maakt het ons wel gemakkelijker. Hij omhelst zelfs zijn Opa en geeft me een dikke smakkerd. Dat is nog nooit eerder gebeurd.

"Dank je wel, Opa, dank je wel ... voor alles. Jij doet begrijp mij wel, he?" Het wagentje zoemt weg. Het klinkt ons als muziek in de oren.

Ach, zo graag wilde ik er ook nog een keer helemaal alleen tussen uit. Helemaal alleen een uitstapje maken naar Toronto. Zelf m'n spoorkaartje betalen, inplaats dat het uit Margriet's tas moet komen. In de trein m'n kousevoeten op het bankje tegenover, zonder afkeurende blik. Een biertje, inplaats van de eeuwige koffie met roomsoes bij de Hema ...

Maar voor zo'n uitstapje moet ik tegenwoordig vergunning vragen. Van mijn vrouw. Die is al in de badkamer verdwenen om haar gezicht op te poetsen. Schoorvoetend benader ik haar, bedremmeld als een jongetje die net in de broek plaste. "Ja Jan," zei ze lief, "Had je wat?"

Natuurlijk mocht ik niet. Er was zelfs geen sprake van. Als de tweede plooi in haar onderkin verschijnt weet ik het wel. Dochter Marietje kwam er aan te pas. Het werd niet met zovele woorden gezegd, maar ik voelde best aan dat ze me te broos vonden. Ik hield aan. Toen werd het verzoek op het altaar der naastenliefde geplaatst. "En ik dan," zei Margriet, vreselijk verdrietig. Toen liet ik het zitten ...

Als ouder iemand kan je moeilijk gaan lopen dreinen. Inwendig was ik toch wel boos, hoor! Begaan met mezelf liep ik in de tuin grassprietjes plat te trappen.

"Dat like ik niet, Pa," zei Marietje stijf, "Ik heb liever geen koeiepad in het gazon."

Later, bij de thee, kwam ze bij me op schoot zitten, net als vroeger toen ze naar de H.B.S. ging, en midweeks door haar zakgeld heen was. Kleine Carl, net uit school, kreeg er een kleur van. Die gekke Mamma! "Toe nou Pa," fleemde ze lief, "Wees nu wat gezellig, we hebben het beste met U voor, vanavond krijgen we fijn weer visite, maar als U zo zit te tutten ..."

Ik zei, "Ik denk dat ik vanavond maar eens vroeg naar bed ga, ik voel me zo moe!" Margriet kijkt me onderzoekend aan ...

De mensen die Marietje had uitgenodigd 's avonds, waren wat ouder dan mijn dochter en schoonzoon. Meneer Arie was tegen de zestig, en mevrouw Leida leek me een jeugdige vijf- en vijftiger. Over koeien gesproken ... Arie zat de hele avond kauwgum van de ene hoek van zijn mond naar de andere te slingeren. Hij moest van het roken af ... daarom! Hij was, volgens Leida, zwaar overspannen. Zorgelijk leidde ze hem naar het gemakkelijkste fauteuiltje, waar hij kniersend-traag in wegzonk. Hij zat daar wat stilletjes en sprak niet.

Terwijl de dames hun breiwerk te voorschijn haalden, zaten de zwaarmoedig-kauwende broeder en 'mijne broosheid' elkaar met half-gesloten ogen voorbij te staren. We spraken niet, hetgeen door de dames -die, onder het ritmisch getik der breipennen elkaar de kans niet gaven hun zinnen te voltooien- niet werd opgemerkt.

Zwijgend bood ik hem een sigaar aan. Arie tikte tegen zijn vest, mevrouw sprak van twee lichte hartinfarcts. Ik stak zijn en mijn sigaar terug. Je hebt tegenwoordig tweede-hands autos en tweede-hands rookluchtjes. Traag tikte de klok, mijn hart, zijn hart. Die klok had een lichte plek achtergelaten op ons behang in Nederland.

Met knokige vingers trommelde Arie langzaam op het diep-grijze pluche van het fauteuiltje, die Marietje tijdens haar laatste bezoek aan ons in Groningen zo leuk gevonden had. De stoel reisde haar na in een kist. De klok, de stoel, het geld dat we aan onze zoon Bert zullen geven ... ik zal voor de vierde keer ons testament moeten veranderen.

Tien minuten verliepen. We namen kleine teugjes slappe koffie, (bij Holland vergeleken) ik om het stilzwijgen te rekken, Arie omdat hij dacht dat het nog steeds heet was.

Toen vroeg hij, de kauwgum opbollend achter zijn linkerwang, "Wat doet U?"

Ik schrok op. Peinsde nog na over het testament. Zei, "Niets, ik mag niets meer doen." Het duurde twee minuten voordat deze machtige volzin inzonk, maar toen antwoordde hij dan toch, "Ik mag ook niets meer doen." Plotseling besefte ik dat hier mijn kans lag om morgen toch naar Toronto te kunnen gaan.

Ik schoof wat vooruit in mijn leunstoel. De breipennen schokten stil. Arie besefte dat ik hem in vertrouwen wilde nemen en schoof -ademloos nieuwsgierig, roze kauwgum tussen zwartgerookte kunsttanden- ook naar voren. De onvoltooide zinnetjes uit de dameshoek kregen langere pauzes, zodat hetgeen ik zou zeggen in hun gesprek zou passen ...

"Ik mag niets meer doen, omdat ik vanwege hoge ouderdom niet meer alleen kan en wil zijn. Ziet U, meneer, ik val soms zo maar opzij. Als er dan net een auto zou passeren, dan zijn de gevolgen van het overstag gaan natuurlijk niet te overzien. Bovendien zie ik ook niet zo goed meer hier in

Vervolg op pagina 20 ...

Waar kunnen jonge mensen heen wanneer ze werk nodig hebben?

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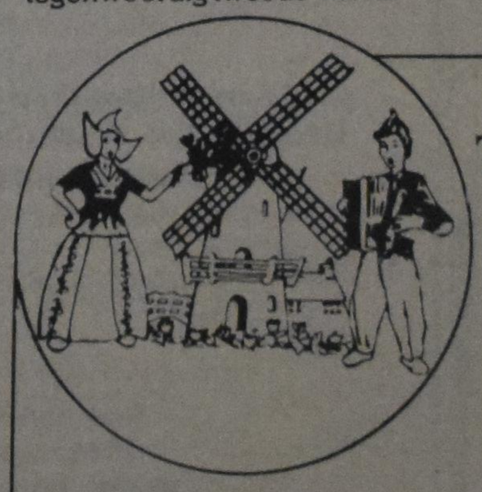

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Dutch

Wat zijn de goden van ONZE tijd?

Als je 't mij vraagt

Syrt Wolters

Vroeger zongen we (uit volle borst): Zij zullen het niet hebben — de goden van de tijd!, vaak weinig beseffend wat die goden van de tijd wel waren.

Die goden waren natuurlijk afgoden, en als we aan afgoden denken dan stellen we ons een gouden kalf of een stenen beeld voor. Daar knielden de mensen voor. Dat doet de moderne mens natuurlijk niet meer. Misschien nog in één of ander heidenland, waar men nog niet uitgegroeid is uit de primitieve manier van godsdienst. Maar de mens van de 20ste eeuw is daar al lang boven uitgegroeid.

Men is niet meer zo naief om te denken dat wanneer het onweert dat dan de goden boos zijn. De mens heeft ontdekt dat het een heel gewoon natuurverschijnsel is, wat verband houdt met de weersgesteldheid. Anders niks. Niks om je over ongerust te maken.

De wetenschap heeft allang ontdekt dat het leven eigenlijk niets onverklaarbaars heeft. Daarom gelooft de wetenschap ook niet meer in wonderen.

C.S. Lewis, de bekende Engelse Christelijke schrijver, vroeg eens aan een moderne geleerde: U gelooft dus ook niet aan de maagdelijke geboorte van Jezus, nadat deze geleerde beweert had dat de mensen vroeger in wonderen geloofden, omdat men het natuurlijke verband niet zag. Die geleerde antwoordde Lewis, dat hij niet in de maagdelijke geboorte van Jezus geloven kon. Waarop Lewis hem antwoordde: U wilt toch niet beweren dat de mensen in de dagen van Jezus niet op de hoogte waren waar de kindertjes vandaan kwamen? (Uit "God in the dock", by C.S. Lewis).

De moderne mens knielt niet meer voor houten of stenen beelden. De Olympische goden van het oude Griekenland; het Babylonische scheppingsverhaal; de sprinkhanen god van de oude Egyptenaren en de ideeën van de Amerikaanse Indianen, die geloofden dat de geesten leefden in de vulcanische bergen van de Pacific Noord West, al deze afgoden en tegelijk met hen het bijbelse verhaal van schepping, val en restauratie worden met een zwaai van de tafel geveegd als onlogische veronderstellingen van mensen die hun hersens niet gebruiken.

De Bijbelse verhalen van schepping, de zondvloed, de maagdelijke geboorte van Jezus en zijn lichamelijke opstanding uit de doden worden gewoon naar het land van de fabeltjes verwezen. Tenslotte is de moderne mens dit primitief denken ontgroeid. Hij kan alles nu logisch verklaren met zijn gezond verstand. Tenminste, dat denkt hij.

Maar, is het niet eigenaardig, dat wanneer de mens denkt dat hij alles begrijpen kan, hij opeens zoveel meer ontdekt, wat hij niet begrijpt. Hoe meer de mens leert van het heelal des te meer bekruipt hem een angst van het onbegrepene. De mens heeft zoveel ontdekt, dat hij er geen raad mee weet. Denk maar eens aan de atoomkracht en alles wat er aan vast zit.

Veertig jaar geleden toen de atoombom gebruikt werd voorspelde men al dat, in tijd van vrede, diezelfde atoomkracht een schip als de Statendam heen en weer over de Atlantische oceaan zou kunnen varen op een vingerhoedje vol atoom energie. Nou, daar zien we nog niet veel van. En waar atoom energie gebruikt wordt, zitten ze met de handen in het haar wat ze moeten doen met het "afval." In het verwerpen van het Woord Gods is de moderne mens hopeloos eenzaam geworden. Er is geen houvast meer.

Toch gelooft diezelfde moderne mens dat hij uit kan groeien uit die eenzaamheid. Dat hij zijn eigen lot en bestemming kan bewerkstelligen, daarmee blijk gevend dat hij net als de primitieve heidenen, uit een geloof leeft. De mens maakt zichzelf wijs dat hij meester is van zijn eigen bestemming. Hij gelooft in zijn eigen gemaakte "god." Een afgod. Niets meer en niets minder dan de afgoden van de primitieve heidenen.

Een mens kan niet zonder God. Een mens is geschapen om uit het geloof te leven. Elk mens is religieus, vaak zonder het zelf te beseffen. Een mens zonder godsdienst houdt op mens te zijn, want hij is naar het beeld Gods geschapen. De mens kan niet leven zonder "sleutel" die hem de zin van zijn bestaan aangeeft.

De mens die buiten de openbaring van God leeft, zoekt en verzint zelf "iets" wat de plaats van het echte inneemt.

Weet u wat de meest aangebeden "god" van deze tijd is? Het geloof dat er geen God bestaat. Dat is de machtige afgod van deze tijd. Alles wat er hier op aarde is, is stof. Anders niets. Als je sterft is het uit. Punt.

De secularisatie van het leven aan ons opgedrongen door de wetenschap en advertentiebureaus is een van de machtigste afgoden die ooit de geest van de mens betoverd heeft.

In de oude wereld "elk ding betekende alles." De souvereine "afgod" van de moderne tijd is: Niets is er wat enige betekenis heeft." Het is alles zinloos. De tragiek van dit alles is, dat het Christendom in veel opzichten gevangen is door dit geseculariseerde afgodendom, zonder dat het zich daar van bewust is.

Inplaats van in de wereld de banier van Christus hoog te houden in het publieke leven, gaat men mee met de moderne geest en "god" van de tijd. En het doet dit op de voorwaarden van deze afgod. Samen werken met de wereld? Nooit!

De wereld samenwerken met Christenen? Alleen op de voorwaarden van het Christendom, gebaseerd op de Schrift. Anders niet.

Syrt Wolters heeft een kappersbedrijf in het Empress Hotel in Victoria, BC

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Books

Building on the rock

Rev. Henry Van Andel

Self-worship in prayer

And when you pray, you must not be like the hypocrites; for they love to stand and pray in the synagogues and the street corners, that they may be seen by men. Truly, I say to you, they have their reward.

Matthew 6:5

The Pharisees had a regular schedule for their prayers. That in itself was good. However, some of them were proud of it. That was bad.

The attention in their prayers was not concentrated on the Lord, but on themselves. They made a show of their prayers. They prayed in the temple or in the synagogues in a conspicuous way. And if they could not reach the sanctuary at a fixed prayer hour, then they prayed at the street corners.

It was their intention to give a pious impression so that people would praise them for their holiness. In that way their prayer life became self-worship.

Sometimes we think that in our age such self-adulation in prayer does not exist. No one will pray on a street corner. But there can be self-worship in other forms of public prayer. People who are asked to lead in prayer at public meetings may find it extremely difficult to concentrate only on the Lord.

In this way ministers of the gospel — who often have to pray in public and who sometimes are used as prayer-machines — are not to be envied. The fact that other people hear you and also judge you is a hindrance for true contact with the Lord. Even if there is no tendency for self-worship, the presence of listening people can block communication with God.

Many people do not understand this. Sometimes it is said of office bearers that they have the special gift of prayer. This may be true. But the gift does not come without risk, it may even be dangerous.

A stammering prayer which reaches the Lord has more value than a beautiful prayer which does not reach further than the admiration of men.

Van Andel is a retired pastor living in Burnaby, BC

Philosophy

Pedagogically strong

Metaphysics: Constructing a World View, William Hasker, InterVarsity Press, Downers Grove, Illinois, 1983; 132 pp. (No. 2 in the series "Countours of Christian Philosophy" edited by C. Stephen Evans. Henk Hart, ICS, Toronto, Ont.

Those who were pleasantly struck by my review of the first volume in this series (*Epistemology*) may now be eagerly looking forward to this volume on metaphysics. Unfortunately my disappointment about this book overshadows the many good points I could mention. Some of these good points are that the book is more successful than the previous one in being an introductory volume. On that score Hasker is, I find, really successful. *Metaphycis* is pedagogically strong. It is also a competent and honest product. Further, the problems with which it deals are clearly important in a metaphysical context: metaphysics as such, freedom and necessity, mind and body, the reality of our world, and God and our world. An epilog asks: is a Christian metaphysics possible? And this immediately raises for me the question of its first weakness.

The weakness I have in mind is this. Is it fair for a series which pretends to be presenting contours of a Christian philosophy and for a book which claims to be constructing a worldview, to come no closer than to ask in an epilog whether such things are possible? Especially when the answer is: yes, this may be possible, but this is not the place to do it? The first volume in the series delivered the goods on this score. The present one fails. And, given the intentions, I take it to be an important failure.

Let me hasten to add that the compensation for this lack is strong. Hasker introduces his readers to metaphysics by identifying the issues and by showing what the problems are and how they have often been discussed. He also points out the strong and the weak sides of the various contributions. However, his strategy is not to give leadership in finding appropriate Christian responses. And the series title as well as his own subtitle raise expectations of leadership.

The problem becomes complicated when we notice that the contribution made to a Christian view of knowing in the first volume is repudiated by this volume. Wolfe said in his *Epistemology* that we are legitimately committed to our interpretive schemes and that these include the beliefs of our faith. Further, the beliefs of our faith can play their authoritative role as faith beliefs, even though we must be willing to be critically related to them. (Chapter 4). Hasker, to the contrary, appears committed to foundationalism. (18) For him an authoritative role for faith is out of the question. I find it hard to believe that the construction of a Christian worldview is well served by the introduction of a fundamental conflict between the first two volumes in the series.

Hasker shows his deep commitment to analytic formalism and to foundationalism by working through the various problems in very formal and abstract ways. And he appears to have no openness for the possible conflict there may be between commitments to foundationalism and Biblical commitment. (See Nicholas Wolterstorff's *Reason within the Bounds of Religion*). This dry formality of Hasker's argument is one of choice. He at least has not demonstrated its necessity beyond dogmatically claiming that by giving faith an authoritative role he would cut himself out of the world of philosophy (23).

In spite of all this, I must say that if the series had been announced as: "Viewpoints in Christian Philosophy" I would have been quite a bit more positive. Thus, my disappointment and criticism are conditioned by the context created for this volume by the series title, its own subtitle, and its predecessor in the series. There is a profound lack of coherence here to my mind. I think this is an important criticism. But, having made it, I still find myself able to say with integrity: If you are aware of all this and want to read the book (competent, honest, and pedagogical as it is), please do. For it is worth reading and it does raise many interesting problems. It also presents many interesting viewpoints to which I am partial. If they were more integrated in the rest of the book I could even become enthusiastic.

Van Halsema

... vervolg van pagina 18.

Canada, met het nare gevolg dat ik nogal eens tegen een boom oploop ..."

De pennen liggen stil. Arie grijpt naar het borstzakje van zijn overhemd. Ik herken het gewoontegebaar van een roker. Bedroefd blikt hij naar zijn blozende vrouw. "Gum," sprak hij op vermoeide toon. Ze opende haar tasje. Even later verdween er een heel pakje in zijn dwalende mond. Door de zuigkracht van de nieuwe lading schoot zijn bovengebit los en scheef. Voor het eerst die avond bevroedde ik dat ook deze man vroeger wel gelachen had. Krachtig duwde hij het ding weer tegen het gehemelte.

Dit alles gebeurde in minder dan twintig seconden. Mevrouw Leida zag wit. Marietje verbeet een sniklach. Margriet gebruikt de tijd om snel haar aanvalspositie te bepalen. Ze gooit het over de spot-boeg.

"Wel, wel, mijn Jan wordt eindelijk een oud kereltje. Vorige week nog een hele dag alleen op stap geweest, eerst naar Carl's school, toen naar die timmerwinkel. In Groningen loopt hij de hele stad af voor een gebakken visje. Dacht ik nu steeds nog dat ik met een flinkerd getrouwd was ..."

Ik: "Dus je dacht dat ik morgen wel alleen naar Toronto kan?" Marietje schatert. Arie lacht zuurzoet mee. Denkt waarschijnlijk dat dit hele huishouden van Lotje getikt is ... Later komt hij toch wat los ... we hebben een goed gesprek gehad ... 't was best een aardige vent!

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